

FOREWORD

1. The undersigned feels much pleasure in welcoming the present critical edition of a small selected portion of the great Jain Epic, *Paumacaria*. (*Padmacarita*, the life of Rāma). The Jain Literature in Prākṛit, specially the extensive Āgama Literature in Ardha-māgadhī, was for many centuries a hidden treasure to all excepting the Jain monks. A very valuable work, no doubt, was done by the publications of the Sacred Books of the East Series, the Agamodayasamiti, the Āśvījayajī Jain Granthamāla, the Jain Dharma Prasāraṅga Sabhā and the like; but the real impetus to the study of Jain Literature and philosophy was given by the introduction of Ardha-māgadhī as a Second Language in the University courses nearly twenty years ago. During the last twenty years, the number of students taking Ardha-māgadhī as a Second Language for the University Examinations is steadily on the increase; the Arts Colleges, one after another are undertaking the teaching of Ardha-māgadhī, and teachers and scholars are coming forward not only to bring out editions of important books, but to write original articles, essays and criticisms on various topics of Jain Religion and Philosophy. It has, however, to be observed with regret that the original writings have not yet reached a sufficiently high standard of originality and critical observation, and many of the editions of old texts have been nothing else but uncritically edited texts with careless translations and unnecessarily long annotations of not much worth.

2. The two sure indications of the development of the study of a particular branch of learning are (i) a substantial increase in the number of students and scholars and (ii) addition of valuable critical editions

and original articles and essays. There are possibly more than 300 graduates today with a knowledge of Ardha-māgadhi and the number of Ardha-māgadhi students at the several affiliated Colleges is well nigh above 1000. It is a matter of regret, however, that the University students prosecute the study of Ardha-māgadhi purely from a utilitarian viewpoint and almost all of them give up their Ardha-māgadhi studies after graduation. Although the number of scholars who have persisted in their Ardha-māgadhi studies after the completion of their University career, does not exceed a dozen today, the undersigned does not feel disappointed as he believes in the words of the Jain monk Haribhadra who has remarked that even a single sincere religious devotee does more substantial service to religion than a number of perfunctory devotees. The number of sincere Jain scholars is bringing out day after day a lot of valuable information and raising many issues for discussion and debate.

3. The editors of the present edition have done their work in a thorough manner by consulting some rare manuscripts of the old epic and trying to give an authentic text. The important variants are properly discussed and attention of readers and critics is drawn to the points that have still remained doubtful. Every effort is made to give an accurate translation of the text and the notes are written in a critical manner. The undersigned earnestly desires that the work of the two editors is properly appreciated and encouragement is received by them in undertaking more works of the present type.

Poona,
12th June 1941.

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PREFACE

The University of Bombay has for the first time prescribed Cantos 33-35 of the Paumacariya of Vimalasūri for the students of Ardhamāgadhi² reading for the F. Y. Arts Examination of 1942. As the list of Text-books published by the University refers to Dr. Jacobi's *editio princeps* of the Paumacariya, we have adopted his text in the main in the present edition. We have, however, inserted in the text, modern marks of punctuation which, it is hoped, will make the text easily readable. We have, in addition, fully collated it with the three manuscripts available in the Bhandarkar Oriental Research Institute, Poona and have noted all the important *variants* therefrom in the foot-notes to the text. We thus can claim to have presented the students of Prakrit with the text of the portion prescribed, edited *critically* for the first time.

For the convenience of the students a complete English translation of the text has been placed just below the text. The translation has been made as literal as possible. The gist given in the beginning of each of the Cantos, it is hoped, will greatly facilitate a close understanding of the text. The introduction contains a brief account of the Jāin Rāmāyaṇas and discusses the date and style of Vimalasūri. The notes contain everything that a student of Prakrit and Jainism would require for a critical and intensive study of the text.

It will be seen from the notes that we have adopted, as far as possible, a philological attitude towards the study of the Paumacariya which is a very valuable and old specimen of the Middle Indo-Aryan.

We are, indeed, greatly obliged to Prof. K. V. Abhyankar for kindly going through the manuscript of this edition and making valuable suggestions as well as for writing a Foreword to it. We can never thank enough our *Guru* Prof. H. D. Velankar of the Wilson College, Bombay and our friends Dr. A. N. Upadhye and Dr. A. M. Ghatage of the Rajaram College, Kolhapur and Prof. K. R. Potdar of the Gujrat College, Ahmedabad for the sincere help they have given us in solving some of the knotty points in the text. Our heart-felt thanks are also due to Mr. P. K. Gode, the learned Curator of the Bhandarkar Oriental Research Institute, for having made available to us the Paumacariya Mss in the Govt. Manuscript Library at the Institute.

June 10th 1941
S. P. College, Poona. }

R. D. L.
N. A. G.

Though the colophon does not mention the date of this Ms it appears to be comparatively old.

Ms C

No. 1154 of 1891-95 ; Leaves 378 ; Size 11.5" X 5.4" ; 11 lines to a page ; about 41 letters to a line ; Comparatively modern handmade paper ; Devanāgarī characters ; handwriting legible and clear.

Colophon : (?) The date of this Ms is संवत् १८९२ पौष शु. २ चंद्रे i.e., 1835 A.D.

It will thus be seen that, of these Mss A is the oldest and C the latest, B coming somewhere between them. We cannot say what Mss Dr. Jacobi might have used for his *editio princeps*, though it certainly presents an older recension than that of A, B and C.

The Mss we have collated fall into two families : (1) A and C and (2) B. Ms C almost invariably agrees with A in simplifying the archaic case-endings and removing some of the obscurities presented by J Ms B, however, is interesting inasmuch as it manifests an inflated recension, which fact may also be clear from the अक्षरं of B (10600 as against that of A, 10500). Thus in the 3 cantos only in this edition, B adds 20 stanzas (10 each in cantos 33 and 35) and omits 2 (1 each from cantos 33 and 35). We have given the text of J in the main and noted below it all the variants from Mss A, B and C.

Paumacariya : a Purāṇa

The narrative literature of the Jains, like that of the Hindus is indeed very vast in extent and varied in scope. It can be generally divided into three broad categories as follows :—

This means that a Purāṇa deals with five topics viz. (1) Creation, (2) secondary creation (or dissolution), (3) account of dynasties, (4) epochs between the Manus, and (5) the history of the various dynasties. Vimalasūri, however, speaks of seven divisions or topics as constituting his Paumacariya viz.,

ठिडवससमुपत्ती पत्याणरण लवकुमुपत्ती ।

निष्वाणमण्यभवा सत्तपुराणेऽथ अहिगारा ॥ Pc. I 32 i.e.,

(1) Origin of the Universe (ठिड-समुपत्ति), (2) Origin of the various dynasties (वस-समुपत्ति), (3) Rāma's departure to the forest (पत्याण), (4) War between Rāma and Rāvaṇa (रण), (5) Birth of Lava and Ankusa (i.e., Kuśa acc to the Hindus, लवकुमुपत्ति), (6) The various existences (अण्यभवा) and (7) Emancipation from the worldly existence (निष्वाण).

The Paumacariya of Vimalasūri is the oldest extant Jain Epic dealing with the story of Pauma (Padma i.e., Rāma). In the main, it is modelled on the Rāmāyaṇa of Vālmīki. The aim of Vimalasūri, however, is not a slavish imitation, in all details, of his Hindu predecessor in the field, but his avowed intention is to present the story of Rāma in a realistic manner by removing the absurdities and improbabilities which were quite evident to him in the poem of Vālmīki.¹ A few salient changes effected by Vimalasūri in this regard may be noted as follows:—

“The killing of Rāvaṇa by Lakṣmaṇa who plays the part of the hero²; the nature of Rakṣasas³ and Vānaras⁴ who are represented as the various tribes of the Vidyādharas who derive their totemic names from the pictures upon their banners; the

1. Read Pc. II 105-118 and Pc III 8-13. 2. Pc. 73.24-34. 3. Pc. 43.14. 4. Pc. 6.86-89.

dropping of the golden-deer incident"¹; the birth of Sītā in the natural way and ennobling of the characters of Kaikai and Rāvaṇa².

The Poem

The Paumacariya is divided into 118 cantos³, the first thirtyfive of which are called *Uddesaas* (Uddeśa-kas) and the rest are called *Parras* (Parvans). It contains more than 9000 stanzas, chiefly in the *Āryū* metre (which is the real metre of Prakrit poetry) though the concluding stanzas of each canto are composed in a variety of metres such as *Sragdharā*, *Upajūti*, *Dodhaka* etc⁴. It is written in Jain-Māhārāstrī barring a few traits of Apabramś'a here and there.⁵

The Style of the Paumacariya

The main interest of the poet being narrative and religious, the style of the Paumacariya is dry and monotonous in many places. In the midst of his narration Vimalasūri is tempted to stop to dilate upon the various virtues of religious life, both ascetic and lay, the terrible results consequent upon sinful and irreligious behaviour, and details of Jain Cosmography and Mythology. The several Upākhyānas⁶ also are introduced to impress upon

1. Dr A. M. Ghatge: "Narrative Literature in Jain-Māhārāstrī" (ABORI. XVI. 1-2) 2. D. L. Narasimhachar: "The Jaina Rāmāyana", IHQ, XV. 4 pp. 581-585. 3. The longest is the 8th with 286 stzs. and the shortest is the 60th with only 9 stzs. 4. Two other metrical curiosities are in Pc. 63. 79 which is a Dardaka with 84 syllables in each line, and in Pc. 63. 107-114 in Cāmara. 5 e.g. (1) uninflected forms in the accu., (2) the use of the participle कवण, (3) Loc. sing. (fem.) forms like मेज्जाहि, (4) gerunds in एवि (5) Instr. Sing. termination ण, for the normal पा, in Prakrit (6) uninflected nom. plu. mas. like चुय समाना etc. 6. There are in all eleven उपख्यानाः in the Pc.

the reader the greatness and importance of Jainism and the advantages of following it faithfully. But these digressions, which to him must have appeared necessary, bound as he was by the convention of Jain narrative poetry, do not, however, detract from his greatness as a poet. For his style is marked by ease and dignity, fluency and simplicity and force and clarity.¹ He can hold the attention of the reader and catch his imagination as much by his narrative power as by his picturesque descriptions. He is at his best while sermonizing as much as while describing the horrors of hell and the pleasures of heaven, the frightful scene at the cemetery and the charming scenery of the garden, the mountain and the river. Further, "his vocabulary is rich and many Desai's words are to be met with. The introduction of these words served the purpose of making the epic easy to understand for the common people, which was necessary for a work of religious and propagandistic nature. This popular nature of the work is also the cause of much grammatical anomaly and the influence of the Apabhraṃśa language."²

The Author and his Date

About the personality and time of Vimalasūri, the author of the Paumacariya, little more is known to us

1. The Kuvalayamālā pays a good tribute to Vimala's language in the following verse —

जारिसयं विमलको विमल को तारिसं लहइ अत्य ।
अमयमदयं च सरस सुरस चिय पाइय जस ॥

2. Ghatge *op. cit.*

of 777 A. D. mentions that our Vimalasūtri had also written in Prakrit another great Epic viz. Harivaṃsa. But unfortunately this work is no longer extant. At any rate, from the single work before us, we can, without hesitation, infer that Vimalasūtri was a man of great learning, well-versed in Jain and Hindu Religion, Philosophy and Mythology, as well as such temporal sciences as those of Astrology, Omens, Dreams, and the like.

His Date

According to his own statement, Vimalasūtri composed the Paumacariya in the 531st year A. V., i.e., after the Nirvāṇa of Mahāvīra¹. Three different dates are given for the year of Nirvāṇa of Mahāvīra. They are:—

- (1) The traditional date viz. 527 B.C.
- (2) Dr. K. P. Jayaswal's date viz. 488 B.C.
- (3) Dr. Jacobi's date viz. 467 B.C.

They naturally suggest three different dates of the composition of the Paumacariya viz. (1) 4 A.D. (2) 43 A.D. (3) 64 A.D.

That is to say, if Vimalasūtri's statement referred to above is to be accepted, we have to conclude that the Paumacariya was composed in the *first* century A.D., no matter whichever date we accept for the Nirvāṇa of Mahāvīra. Assuming that Vimala composed this Epic when he was about say - forty—a man of mature intellect—he can be assigned to a period between latter half of the first century B.C. and the first half of the first century A.D.

I. पञ्चेव य वाससया दुसमाए तीसवरिससजुत्ता ।

वीरे सिद्धिमुक्कण तओ निवद्धं इमं चरिय ॥ Po. 118.103.

Dr. Jacobi, however, does not seem to accept the statement of Vimalasūri as regards the date of composition of the *Paumacariya*. As the work itself shows traces of Greek influence due to the occurrence of terms like *dināra*, *surāṅgā* and *lagnā* as well as due to the mention of the Yavanas and the Śakās, Dr. Jacobi thinks that the work can have originated in the second or third century A.D. at the earliest. For, he assumes that the Greek influence cannot be traced in India before the third century A.D.

The Nāilavamsa to which Vimalasūri's teacher and grand-teacher, and probably he himself, belonged has been identified with Nāgendravamsa or Nāgendragaccha, which was founded towards the end of the first century A.D. according to the *Stthvirāvali* in the Kalpasūtra. Allowing a few generations between the founder of the Nāgendravamsa and our author, we can roughly assign him to somewhere between the latter half of the second century A.D. and the first half of the third century A.D.

ऊणं अइरित्त वा जं एत्थ क्वं पमायदोसेण ।

तं मे (णो) परिपूरेउं खमन्तु इह पण्डिया सव्वं ॥

Ps. 118. 116.

ABBREVIATIONS

Pe. stands for Paumacariya.

RPp	„	„	Padma Purāṇa of Raviṣeṇa.
MW.	„	„	Sanskrit English Dictionary by Monier Williams, Oxford, 1899
H.	„	„	Hemacandra's Prakrit Grammar, Poona 1936
Woolner	„	„	Introduction to Prakrit by Woolner, 3rd Ed., 1939
Ghatge	„	„	Introduction to Ardhamāgadhi by Prof A. M. Ghatge, 1st ed.
PLN	„	„	Pāḷaccachī Nāma Mālā of Dhanapāla.
Psm	„	„	Pāṇasadda-Mahahṇṇava by Sheth Hargovind Das
DNm.	„	„	Hemacandra's Des'ī Nāmamālā.
Nom.	„	„	Nominative Case.
Accu.	„	„	Accusative Case.
Instr.	„	„	Instrumental Case.
Gen.	„	„	Genitive Case.
Loc.	„	„	Locative Case.
Voc.	„	„	Vocative Case.
Abso.	„	„	Absolutive or Gerund.
cf. & cp.	„	„	Compare.
ref.	„	„	refer or refers (to)
pass	„	„	passive (of)
cpd. & Comp.	„	„	compound.
adj.	„	„	adjective.
adv.	„	„	adverb.
Sc.	„	„	Supply
pr. & pre.	„	„	present
parti.	„	„	participle

ERRATA

Page	Line.	Incorrect	Correct
7	3	ममणं	ममणं
7	7	पणाहो	मणाहो
14	4	रणचित्त	रणचित्तं
17	18	become on (her) ears! "	become (her) ears! "
12	7	सीहोयरंमडपगढ्मो	सीरोयरं मडपगढ्मो
18	8	वरडत्तिमणेङ्गे	वरडत्तिमणेङ्गेणं
18	10	जामो	जामो
10	26	of Rāma (Bharata),	Bharata
36	7	पणामिऊण	पणमिऊणं
38	9	रोमणासासिया	रामेणसासिया
40	24	crowing	cawing
40	28	"	"
48	7	पहरेणुमलचइलणा	पहरेणुमइलचलणा
48	21	is (my) house	into (my) house
48	22	Read the whole line thus —Turning to them he said, "Don't you, with your feet soiled by the dust of the road, defile...	
51	7	परियणा इण्णा	परियणाइण्णा
53	10	परिवसन्ति	परिवसन्ति
54	1	उण	पुण.
54	11	वयणमेण	वयणमेय
59	7	लाए	लोए
60	21	(वरिम्)	(वरित्त)
61	9	विहडिपडिय	विहडियपडियं

वज्जयणुवक्खाणं

ततो ते दो वि जणा सीयाम्हिया कमेण वचन्ता ।

पत्ता य तावसकुलं वद्वज्जटधारिणो जत्थ ॥ १ ॥

नाणासंगहियफलं अविट्ठवण्णेण^१ रुद्धपहमगं ।

उम्बरफणसवडाणं^२ समिहासंवायकयपुञ्जं ॥ २ ॥^३

पविसन्ति तावसकुलं आसणविणओवयारकुसलेहि ।

संभासिया य पयया सव्वेहि तावसगणेहि ॥ ३ ॥

यसिऊण तत्थ रयणी पुणरथि यच्चन्ति अटविपहमगं^४ ।

द्वयप्रयमिहरोहं पेच्छन्ति उ चित्तफूडं ते ॥ ४ ॥

(1) Thereupon, those two persons, both of them (i.e. Rūma and Lakṣmaṇa), moving with Sītā, duly reached a settlement of ascetics where (lived ascetics) wearing bark-garments and matted-hair.

(2) and (3). They entered the settlement of ascetics which was rich in many fruits, the paths and ways in which were covered with (रुद्ध) fallen (अविट्ठ) leaves, which had in it, heaps of bundles of faggots of उम्बर, दनम and banyan trees. (There) they (who were) pious were addressed by all the hosts of ascetics (who were) adept in (offering) reception with a seat and modesty.

(4) Having stayed there for a night, they, once again, started along the paths and ways in the forest; and they saw the Citrakūṭa having a chain of peaks rising high up (in the sky).

1. अविट्ठवण्णेण A. C. 2. उम्बरफणसवडाणं B. 3. B inserts 1 str. between 2 and 3 of J. 4. तत्थ अटविपहमगं B.

नाणाविहदुमच्छन्नं नाणाविहसावयाण आवासं ।
 नाणापक्खिसमिद्धं गिरिनइयारुद्धसंचारं ॥ ५ ॥
 कत्थइ सीहवियारियगयवररुहिरच्छडारुणं भीमं ।
 कत्थइ सरभुत्तासियहत्थिडलविमग्गतरुनिवहं ॥ ६ ॥
 कत्थइ वराहकेसरिददप्पावडियजुज्झसंघट्टं ।
 कत्थइ कट्ठिणोरत्थलवग्घचवेडाहयं महिसं ॥ ७ ॥
 चाणरयुक्कार रवं कत्थइ किलिकिलिकिलन्तपक्खिगणं ।
 कत्थइ सीहभयडुयहरिणपलायन्तसंघायं ॥ ८ ॥
 कत्थइ मत्तमहागयगण्डालीणालिगुमगुमायन्तं ।
 प्यारिसविणिमोगं पेच्छन्ति य चित्तकूडं ते ॥ ९ ॥

(5) (The Citrakūṭa) which was covered by various trees, which was the resort of various wild beasts, which was full of various birds, and the movements in which were hindered by mountain streams.

(6-9) They saw the Citrakūṭa of the following description (lit. division : विनियोग. 9 ed). In some places, it looked awful, being ruddy with streaks (छट्टा) of blood of huge elephants torn asunder by lions. Elsewhere, there were clusters of trees destroyed by herds of elephants frightened away by Śarabhas (6);

In some places, boars and lions were locked in fight with each other, with terrible fury. Elsewhere, there were bisons which were killed with blows, by tigers, in their hard and broad bosoms (7).

In some parts of it, (was to be heard) the noise of screeching of monkeys; while in others, the continuous chirping of a number of birds. Elsewhere, were (to be seen) herds of deer running & fleeing away through fear of lions (8).

Somewhere in it, were humming the bees lurking about the temples of huge and must elephants (9).

नाणातरुभ्यघ्राई नाणाविहसुरेहिगन्धकलियाई ।
 खायन्ति जहिच्छाए फलाइ वरसायकलियाई ॥ १० ॥^१
 लीलाए वधमाणा चउसु वि मासेसु माहरेगेसु ।
 पत्ता अघन्तिविमयं कणणवणमण्डियं^२ रम्मं ॥ ११ ॥
 जणघणसमाउलं ते केत्तिरमेत्तं पि बोलिया विसयं ।^३
 अघं पुण उहेसं पेच्छन्ति जणुज्झियं सहसा ॥ १२ ॥
 बडपाययस्स हेट्ठे उयविट्ठामामिया य धीसन्ता ।
 मणिओ य राचवेणं, “ लक्खण, देसो हमो विजणो ॥ १३ ॥
 मामा अक्खिट्ठजाया उज्जाणदुमा य फलमरोणमिया ।
 पुण्डुच्छवाउपउरा मामा वि य पट्टणायाता ॥ १४ ॥

(10) (There) they ate to their heart's content, very tasty fruits, growing on various trees, and possessed of sweet fragrance of various kinds

(11) Proceeding with ease they in a little more than four months, arrived at the country of the Avantīs which was charming and adorned with forests and woods.

(12) Traversing for some distance, the country, full of men and riches, they all of a sudden, beheld another place which, however, had been deserted by people

(13) They sat and were comforted under a banyan tree and rested (themselves there) (Lakṣmaṇ) was addressed by Rāma, “Lakṣmaṇa, this country (looks) desolate!

(14) “Crops are grown on untilled soil, and the trees of the gardens are bent down with the weight of

1. B inserts 3 stzs. between 10 & 11 of J 2. वरसायमण्डियं A.

दीसन्ति सरा विडला अछिन्नपडमुप्पला य पक्खांसु ।
सयडेसु भण्डणसु य भग्गेसु विसंठुला पन्था ॥ १५ ॥

चणयतिलमुग्गमासा विन्निहरिया तन्दुला य जेगविहा ।
दीसन्ति बहुदेसे जिण्णां य जरग्गवो पडिया ” ॥ १६ ॥

भणिओ य राघवेणं सोमिन्ती, “ पट्टणं च मामं वा ।
लक्खेहि समम्भासे परिसमिया दारुणं सीया ” ॥ १७ ॥

तो लक्खणो बलग्गो नग्गोहं दीहविडयवित्थारं ।
रामेण पुच्छिओ सो, “ किं पेच्छसि एत्थ सोमिति ? ” ॥ १८ ॥

सो भणइ, “ देव विडं रुवं पेच्छामि पव्वयसरिच्छं ।
सत्तलधवलणसु य पासायसणसु परिकिण्णं ॥ १९ ॥

fruits; and even the villages abounding in fields of sugar-canes of पुण्ड्र species, have the appearance of cities ! ”

(15) “The lakes are vast with their lilies and lotuses unharmed by (water-) birds! The path-ways (here) are distorted owing to the carts and merchandise lying shattered and scattered (on them)

(16) “There are seen scattered, grams, seasamum mug, beans and rice of many species, as well as old bulls lying down in many places.”

(17) Saumitri (Lakṣmaṇa) was further addressed by Rāghava, “Find out, hereabout some city or village, (for) Sītā is exceedingly fatigued.

(18) Thereupon Lakṣmaṇa climbed up a banyan tree, having an expanse of long branches. He was asked by Rāma, “Lakṣmaṇa, what do you observe here?”

(19) Said he, “Sir, I observe a site (or figure, रूप) vast and resembling a mountain, encircled by hundreds of mansions, white and seven-storeyed.

आरामुज्जाणेहि य तलायसहसेहि वेढियं संयलं ।
 घणजणवयपरिहोणं दीसइ नयरं इमं वियडं ॥ २० ॥
 एककं पेच्छामि, पह, पुरिसं अइचवलंतुरियगइ^१मणं ” ॥
 भणिओ य राघवेणं, “आणेहि इमं मह समीवे^२” ॥ २१ ॥
 ओयरिय पायवाओ ^३सोमिची, तेण आणिओ पुरिसो ।
 रामस्स चलणजुयलं णमिऊण ठिओ समब्भासे ॥ २२ ॥^३
 तं भणइ पउपणाहो, “मह, कओ आगओ सि ? किं देसो ॥
 विजणो धणेण रहिओ साहसु एयं फुडं मज्झं ” ॥ २३ ॥
 सो भणइ “सिरीगुत्तो अहयं तु^४ कुडुम्बिओ य वइएसो^५ ।
 पत्थागओ, महाजस, भणामि जं तं निसामेहि ॥ २४ ॥
 सीहोदरो त्ति नामं उज्जेणीसामिओ नरवरिन्दो ।
 तस्स इह घज्जयण्णो दसउरनयराहिवो भिच्चो ॥ २५ ॥

(20) “Surrounded by parks and gardens and thousands of lakes, this entire city looks hideous, deserted (as it is) by wealth, populace and herds (of cattle).

(21) “And, Sir, I see a man moving at a very speedy pace.” He was spoken to by Rāma, “Get him near me.”

(22) Getting down from the tree, Lakṣmaṇa took the man to Rāma. Bowing down at the pair of feet of Rāma, he stood near him.

(23) Rāma (Padmanātha) said to him, “Gentle Sir, whence have you come ? Why is (this) country bereft of men and without wealth ? Tell me this clearly.”

(24) He said, “I am Śrīgupta, a householder, come here from another country—Listen, O highly-glorious one, to what I say.

(25) There is a lord of Ujjain, an excellent king,

1. समीवे A. B. C. २ तुरिय गन्तूण आणिओ पुरिसो B. ३. B insert s one stanza between 22 and 23 of J.. 4 वइदेसो A. ५.

मोक्षेण तिहुयणगुरुं निग्गन्था साहवो य नाणधरा^१ ।
 अन्नस्स नमोक्कारं न कुणइ सो चेव पुरिसस्स ॥ २६ ॥
 निग्गन्थपसाएणं^२ सम्मत्तं वज्जयण्णनरवइणा ।
 पत्तं जगविक्खवायं किं न सुयं, देव, तुम्हेहिं ?” ॥ २७ ॥
 भणिओ य लक्खणेणं, “केणोवाएण तेण सम्मत्तं ।
 लद्धं ? कहेहि, एत्तो जायं मे कोउयं परमं” ॥ २८ ॥
 एत्तो कहेइ पहिओ, “देव, निसामेहि, तस्स साहूणं ।
 विओ जहोयएसो पदमं सम्मत्तरयणस्स^३ ॥ २९ ॥
 अह वज्जयण्णराया पारद्वीफन्दिओ^४ परिभमन्तो ।
 पेच्छइ मन्दारणे^५ निग्गन्थं^६ साहवं एक्कं ॥ ३० ॥

Sinhodara, by name. His vassal (भृत्य), Vajrakarna, the king of the city of Dasapura, lived here.

(26) “Except to the Lord of the three worlds, the Fetterless and the monks possessed of knowledge, he would not make obeisance to any other person.”

(27) “Have you not, Sir, heard that king, Vajrakarna has achieved the universally known Right Faith by the grace of a fetterless monk ?”

(28) Lakṣmaṇa said to him, “By what means did he obtain the Right Faith ? Tell (me), I have a great curiosity in this regard.”

(29) Hereupon said the traveller, “Listen, Sir, how first of all instruction in the jewel of the Right Faith was given to him by the ascetics :

(30) Once, king Vajrakarna, while engaged in hunting, saw in Mandāranya, a certain fetterless monk,—

1. अणगारे साहवे य नाणधरे A. C. 2. साहूण पसाएण A. C.

3. सम्मत्तरहियस्स A. C. 4. पारद्वी A. पारद्वी C. पारद्वीपत्थिओ B.

5. डडारणे A. B. अणगार साहव एक्क A. C.

गिम्हे सिलायल्लत्थो भूरायवसोसिपसु अङ्गोसु ।

सीहोव्व भयविमुक्को समत्तनियमो दढधिइव्वो ॥ ३१ ॥

वरतुरयंसमानुद्धो कयन्तसरिस्सो अणादमिच्छन्तो ।

गन्तूण भणइ साहुं, ' किं एत्थं कुणसि आरण्णे ' ॥ ३२ ॥

तो भणइ समणसीहो, ' एत्थं हियं अत्तणो विचिन्तेन्तो ।

अच्छामि रण्णमज्जे दुप्पसविमोक्खं च कुणमाणो ' ॥ ३३ ॥

पुणरपि भणइ नरिन्दो, ' एयायन्यस्स भोगरहियस्से ।

योव वि मत्थि सोक्खं, किं अप्पहियं तुमं साहु ' ॥ ३४ ॥

विमयपसह्गामिमुहं नाऊण मुमामियं भणइ साहु, ।

' जं पुच्छीमि अप्पहियं तं ते सव्वं निवेप्पमि ॥ ३५ ॥

(31) " (The monk) who was sitting on a stone-slab, in summer, his limbs parched up in the heat of the sun and was fearless like a lion; (who) had completely observed the (sacred) vows, and was of firm determination.

(32) (Vajrakarna) riding an excellent horse, resembling the god of Death and steeped in wrong faith (*lit.*: possessing wrong faith without any beginning), went to the monk and asked him, 'What are you doing in this forest?'

(33) Then spoke the best of the monks, 'Here do I live, in the midst of the forest, pondering over the good of the soul and seeking to make an end of misery.'

(34) "Said the king again, 'There is not an iota of happiness to you remaining in this state and without any pleasures! What spiritual happiness, (then) O monk, will accrue to you?'"

(35) "The monk seeing that he (Vajrakarna) was inclined to indulgence in sensual pleasures, uttered these wise words: 'Since you ask me about it, I shall tell you all about spiritual good.'

जे विसणसु पसत्ता ते अप्पमुहेण^१ वञ्चिया मूढां ।
 भमिहिन्ति भवसमुदे दुक्खसहस्साद पावन्ता ॥ ३६ ॥
 हन्तूण विविहसत्ते इमस्स देहस्स पोसणट्ठाए^२ ।
 आयसपिण्डो-व्व जले जाहिसि नरए निरभिरामे ॥ ३७ ॥
 नूणं तुमे, नराहिव, न य विचायाओ सत्त पुढवीओ ।
 चहुनरयसङ्कुलाओ घौराणलपच्चलन्तीओ ॥ ३८ ॥
 दुग्गन्धा दुप्फरिस्सा नरया ससिसूखल्लिया निरं ।
 पुडपायकूडसामालेकरवत्तऽसिचत्तज्जन्ताइं ॥ ३९ ॥
 एएसु पायकम्मा पन्निदत्ता जीघहिंसया दीणा ।
 चक्खुनिमिसं पि सोफ्फे न लहन्ति, लभन्ति दुप्पसाइं ॥ ४० ॥

(36) "Fools, they are bereft of spiritual happiness, being addicted to sensual pleasures: they shall whirl about in the ocean of worldly existence, suffering (*lit.* getting पावन्ता) thousands of miseries.

(37) "Killing various creatures for the sake of the nourishment of this body, you shall go down to the cheerless hell like an iron-ball into the water.

(38) "Verily, O king, you know not the seven earths (पुढवी) crowded with many hells, and blazing with terrific fires.

(39) " (These hells) are always foul of smell and harsh of touch, and without (the light of) the moon or the sun; there are in it, पुडपाय, कूटगान्धर्वि, saws, sword-blades and other machines (of tortures).

(40) "Cast into these, the wretched sinners who kill living beings, do not obtain pleasure even for a wink, (but) have miseries (instead).

ते परिसं महन्तं दुःखं पावन्ति विसयमुहलोला ।
 तां चिय अप्पहियं केरिसयं होइ पुरिसायं ॥ ४१ ॥
 किं पागफलसरिच्छं विसयंमुहं अप्पसोक्खवहुदुःखं ।
 अहियं वजेहि दमं करेहि जं तुज्झ अप्पहियं ॥ ४२ ॥
 तेहि कयं अप्पहियं जेहि उ गहिया^१ महव्वया पञ्च ।
 अहवागुज्जयनिरया, सेसा दुक्खाणि पावन्ति ॥ ४३ ॥
 धम्मं काऊण इहं पाविहिसि सुरालए परमसोक्खं ।
 दुक्खं अणुहयसि चिरं नरयम्मि गओ अहम्मेणं ॥ ४४ ॥
 एए मया अणाहा निच्चुच्चिग्गा भउइयां रण्णे ।
 'मा हणमु रसासत्तो हिंसं तिदिहेण वज्जेहि' ॥ ४५ ॥

(41) " 'Such great misery do they obtain, (they) who are given to the pleasures of the senses. What spiritual good can there be for these men ?

(42) " 'The pleasure of the senses is (bitter) like a fruit of the Kimpūka tree, and results in little happiness and abundant misery. Avoid this, (which is) unwholesome. Do you that which is beneficial to your self.

(43) " 'They have secured spiritual good who have taken upon themselves the five Great Vows, or who are greatly devoted to the five Lesser Vows. The rest become (get) miserable.

(44) " ' (O king), you, will, by the observance of Piety obtain great happiness in the celestial abode; (on the other hand) by reason of impiety, you will go to hell and (there) you will suffer from (lit. experience) misery for long.

(45) " 'Do not, enslaved to tastes, kill these animals (or deer) that are helpless, and always frightened

एषमु य अत्रेसु य उवएससएसु चोहियो जाहे ।
 ताहे नुरङ्गमाथो ओयरिठं पणमई साहुं ॥ ४६ ॥
 तो मणइ, 'कयत्थोऽहं विमुक्कपावो न एत्थ सन्देहो ।
 जो सुरनरसंपुज्जं साहुस्स समागमं पत्तो ॥ ४७ ॥
 निग्गन्याण^१, महायस, दुक्करचरिया अहं पुण असत्तो ।
 पञ्चाणुध्वयघारो गिहत्थघम्मे अभिरमामो^२ ॥ ४८ ॥
 एवं गिहत्थघम्मं धेत्तूण नराहियो समुल्लवइ ।
 'जिणसाहवे पमोत्तुं यधस्स सिरं न नामेमि^३ ॥ ४९ ॥
 अह पीइयड्ढणं सो साहुं पूएद परममावेणं ।
 उयघासं चिय गिण्हद राया उल्लसियरोमञ्चो ॥ ५० ॥

and that run through fear in the forest. Avoid violence in the three ways.'

(46) "When (he) was instructed (by the monk) with these and hundreds of other (words of) advice (Vajrakarma) getting down from (his) horse bowed down to the monk.

(47) "Thereupon he (Vajrakarma) said, 'Blessed am I and freed from sin, there is no doubt about it, since (जो) I have met a monk whose contact is prized highly by gods and men (alike).'

(48) "O far-famed one, difficult to observe is the career of the Fetterless; I, however, am weak (to adopt it). I shall, (therefore), be pleased to observe the religious life of a house-holder, accepting the five Lesser Vows.'

(49) "Having thus accepted the house-holder's life, the king spoke, 'Except before the Jain monks, I will not bend (my) head before any one'

(50) "Then, he (the king) worshipped with great

1. समपाण तु A. C. 2. अभिरमामो A. C. अहिरमामि (?) B.
 3. न पणवेमि B. पणा (ज) मेमि A.

उववासियस्स साह कहेइ परमहियं निययकालं ।
 जं काऊण गिहत्था भविया मुच्चन्ति दुक्खाणं ॥ ५१ ॥
 सागारनिरागारं चारित्तं दुविहमेव उवइट्ठं ।
 सालम्यणं गिहत्था करन्ति, साह निरालम्यं ॥ ५२ ॥
 पच्च य अणुव्वयाइं सिक्खाओ तह य होन्ति चत्तारि ।
 तिण्णि य गुणव्वयाइं चन्दणपूया य उवइट्ठ ॥ ५३ ॥¹
 तो चज्जयणराया जिणधम्मं गिण्हऊण भावेणं ।
 पयिसरइ निययनयरं बहुज्जणपरियारिओ तुट्ठे ॥ ५४ ॥

devotion, the ascetic who was a source of delight. The king also, full of horripilation, observed (took upon himself) a fast.

(51) "The monk (then) expounded to him (the king) who had observed a fast, the supreme good that lasts for ever, achieving which the house-holders, the worldly beings, get freed from miseries.

(52) "Holy life is said to be two-fold only: that for the laymen and that for the houseless (monks). The laymen observe (करन्ति) the (former one which is) conditioned, (while) the monks observe the (latter which is) unconditioned.

(53) " (For the laymen) are laid down (i) five Lesser Vows, as well as (ii) four Disciplinary Vows, (iii) three Meritorious Vows, and (iv) Homage and worship (of the Jains).

(54) "Thereafter, King Vajrakarṣa, having, with devotion accepted the Religion of the Jinās, proceeded to his city, pleased (at heart) and accompanied by a large retinue of men.

1. B. inserts one stanza between 53 and 54 of J.

गमिऊण रयणिसमयं मञ्जियजिमिओ मणेण चिन्तेइ, ।
 'सहोयरस्स विणयं कह तस्स फुडं करिस्से हं ॥ ५५ ॥
 चिन्तेऊण^१ सुमरिडं कणयमयं मुदियं इहङ्गुदटे ।
 कारेमि रयणचित्त सुञ्चयजिणविम्वसंनिहियं ॥ ५६ ॥
 सा नरवईण मुहा कारावेऊण दाहिणङ्गुदटे ।
 आविद्धा रापणं हरिससमुल्लसियगत्तेण^२ ॥ ५७ ॥
 सीहोयरस्स पुरओ काऊणङ्गुदट्ठं^३ निययसीत्ते ।
 पणमइ जिणिण्डपाडिमं ससंभमो^४ लोगमज्झमि ॥ ५८ ॥
 परिनुणिय कारणेणं^५ केणइ चइरीण साहिप सन्ते ।
 दसउरयदस्स रुदट्ठो गाढं सीहोयरो राया ॥ ५९ ॥

(55) "Passing the time of night, he thought to himself, after bath and meal, 'How (possibly) can I, next day, publicly, show modesty to that (king) Sindhodara ?"

(56) "Thinking thus and recollecting, (he said to himself) 'The golden ring on this finger, I shall get inset (or decorated) with jewels and possessed of an image of Suvrata, the Jina."

(57) "Having got fashioned such a ring, the king, the lord of men (नरपति) put it on the finger of his right hand, his limbs tingling with delight."

(58) "Placing (his) folded hands on his head, in the presence of (king) Sindhodara, he saluted hastily, the image of the great Jina, in the midst of the people."

(59) Having learnt of (this) which had been told to him, by an enemy (of Vajrakarna) under some pretext

1. चित्तेण स(मु)मरिय A, 2 हरिसवमुल्लसियगत्तेण A. Probably followed by C. 3 काऊणङ्गुदट्ठं A. 4. ससंभमं B. 5. परिमुणियकारणेणं A. C.

तो सव्यथलसमग्गो माणी सन्नद्धदत्तोणीरो ।

चलित्थो दसउरनयरं उवरिं चिय चज्जयण्णस्स ॥ ६० ॥

तावच्चिय तुरयगई^१ वेणुलया गहियकरयलो^२ पुरिसो ।

गन्तूण चज्जयण्णं भणइ तओ, 'मे निसामेहि ॥ ६१ ॥

अणमोकारस्स, पइ, रुट्ठो सीहोयरो सह-वलेणं ।

आगच्छइ तूरन्तो तुज्झ यहत्थं सवडहुत्तो ॥ ६२ ॥

एवं नराहिचो सो केणचि तुह देरिएण अक्खए ।

अयत्तेण इहागच्छइ-करेहि हियइच्छियं जं ते^३ ॥ ६३ ॥

तो भणइ चज्जयण्णो, 'को सि तुमं, कत्थ देसवत्थयो ।

कह वा नरिन्दमन्तो एसो ते जाणिओ भणह' ॥ ६४ ॥

(केणइ कारणेण-निमित्तेन), king Sīṃhodāra got exceedingly angry with the lord of Daśapura (*i.e.*, Vajrakarna).

(60) Thereupon, equipped with armour and quiver and accompanied by the whole of his force, the haughty Sīṃhodāra, marched towards the city of Daśapura, against Vajrakarna himself.

(61) Just at this juncture, a certain man, bamboo stick in hand and going on horseback, approached Vajrakarna and said, " (Please) listen to me."

(62) Sir, King Sīṃhodāra is angry with you for your failure to salute him; and he is marching against you very fast, along with his force with a view to kill you.

(63) "In this manner that king, some enemy of yours having told him (about it), is surely marching here. May you do what you deem fit!"

(64) Then said Vajrakarna, "Who are you? What country do you hail from? And tell me, how is it that this plan of the king is known to you."

सो भणइ, कुन्दनगरे नामेणं सदसङ्गमो वणिओ ।
 जउणा तस्स वरतणू पुत्तो वि-य विज्जुयङ्गो हं ॥ ६५ ॥^१
 पत्तो य जोव्वणासिरी उज्जेणी आगओ वणिज्जेणं ।
 दट्ठण अणङ्गलया^२ वेसा^३ आयल्लयं पत्तो ॥ ६६ ॥
 वसिओ य एगरत्ति तीरे समं तिव्वनेहराएणं ।
 कदिणयरं चिय बद्धो हरिणो जह यागुराए व्व ॥ ६७ ॥
 जणएण मज्झ निययं समज्जियं जं धणं असंखेज्जं^४ ।
 तं छग्मासेण, पइ, विणासियं मे दुपुत्तेण ॥ ६८ ॥
 जह कमले व्व महुरो आसत्तो तह य कामगयचित्तो ।
 महिलाणुरागरत्तो किं ण कुणइ साहसं पुरिसो ॥ ६९ ॥

(65) Said the man, "There is, in Kundanagara, a merchant, Śabdasangama by name; his wife is Yamunā and I, Vidyudanga, am their son."

(66) "Attaining to glorious youth, I went to Ujjain, on business (There) having seen a courtesan, Anaṅgalā, I got restless (on her account)."

(67) "I stayed there for a night in her company, with ardent and passionate attachment, and was very deeply entangled there, like a deer in a snare."

(68) What immense wealth had been acquired constantly, by my father, (all) that, O Sire, was squandered away within six months by me, an unworthy son.

(69) "What rash deed will not a man do, who is passionately attached to a woman, his mind carried away by love like a bee that is attached to a lotus."

1 II inserts one stanza between 65 and 66 of J.
 2. अणङ्गलया A. 3. वेन. 4. अणग्घेयं B.

अहं सा सहीरं पुरयो निन्दन्ती निययकुण्डलं मुणिया ।

‘एषण असारेणं किं कीरं कण्णभारेणं’ ॥ ७० ॥

मणइ य ‘अहो कयत्था घन्ना सा सिरिधरा महादेवी ।

उत्तमरयणाइहं सोहइ मणिकुण्डलं कण्णे ॥ ७१ ॥

अहयं कुण्डलचोरो रायहरं पण्ययो निसि पयोसे ।

सीहोयरं मुया मे पुच्छन्ती सिरिधरा देवी ॥ ७२ ॥

‘नरयइ, न लहसि निदं किं उच्चिग्गो सि दासणं अज्जं’

सो भणइ, ‘मज्झ निदा कत्तो’ चिन्तासमाउलमणस्स ॥ ७३ ॥

मह धिययपराहुत्तो न मारियो जाय, सुन्दरी, दुट्ठो ।

वसउत्तनयराहियरं ताय कयो मे हयइ निदा’ ॥ ७४ ॥

(70) “Once she (*i.e.* Anaṅgalatā, the courtesan) was seen (by me) deprecating before her female friend, her own ear-pendants (in these words) ‘What use is this worthless load of ears (to me) ?’

(71) And she said, “Oh! (how) fortunate and blessed (is) that Śrīdharā, the chief queen! (How nicely her) jewelled pendants, studded with excellent gems, become on (her) ears!”

(72) “(At these words of hers) I set out, for the palace, early at night, with a view to stealing the ear-pendants (of Queen Śrīdharā). (There) I (over-) heard Queen Śrīdharā ask King Siṃhodara,

(73) “‘O lord of men, you do not get sleep to-day; why are you so much (*lit.* very much दासण) distracted?’

(74) ‘O beautiful one’ (said he), ‘so long as the wicked king of the city of Daśapura who is immodest towards me, is not killed, how can I get sleep?’

1. कत्तो च्चिय वाउलमणस्स A. C. 2. कहं B. 3 B. inserts one stanza between 74 and 75 of J.

सुणिऊण वयणमेयं तो हं मोत्तूण चोरियं तुरिओ ।
 पत्थागओ, नराहिव, तुज्झ रहस्सं परिकहेउं ॥ ७५ ॥
 जाव च्चिय उल्लावो एसो वट्टइ सभाएँ मज्झमि ।
 ताव च्चिय बलसहिओ पत्तो सीहोयरो राया ॥ ७६ ॥
 सो गेण्हिउं असत्तो तं नयरं विसमदुग्गपायारं^१ ।
 परिवेदिऊण सयलं पुरिसं पेसेइ तूरन्तं ॥ ७७ ॥
 गन्तूण वज्जयणं सुनिद्धुरं भणइ सामिययणेणं ।
 'मुणिउच्छाहियहियओ जिणयरगच्चं समुव्वहसि ॥ ७८ ॥
 दिधं मए पहुत्तं मुज्जसि विसयं^१ जिणं नमंसेसि ।
 मायाएँ वयहरन्तो कह मज्झं निव्वुर्द कुणसि ॥ ७९ ॥

(75) "Hearing these words and then abandoning (the idea of) theft, I hastened here, O king, to communicate (this) secret to you."

(76) As this talk was going on in the *Durbar*, just then, there arrived King Sindhodara along with his force,

(77) Unable to capture that city which was difficult (to capture) due to (its) forts and ramparts, he (Sindhodara) laid siege to the whole of it and forthwith (हरत्तं) dispatched a messenger (lu. man) (to Vajrakarna).

(78) Having gone to Vajrakarna, at the behest of his master, the messenger said (to him) very harshly, 'With your heart inflamed by a sage, you possess pride for the great Jina!

(79) "It was by me that the dominion was bestowed (on you); you enjoy (my) territory and yet you salute the Jina!

Behaving thus, deceitfully, how would you give delight to me!

जइ मज्झ चरणजुयलं न नमसि रे वज्जयण्ण आगन्तुं ।
तो निच्छण्ण तुज्झं न य जीयं नेय रज्जं ते ॥ ८० ॥

तो भणइ वज्जयण्णो, 'मह विसयं साहणं पुरं कोसं ।
सव्यं च गेण्हउ इमं घम्महारं च मे देउ ॥ ८१ ॥

एसा मए पइच्चा आरुद्धा साहुसंनियासम्मिं ।
एयं ते परिकहियं अमओ हं न य विमुच्चामि' ॥ ८२ ॥

गन्तूण तत्थ दूओ सव्यं सीहोयरस्स साहंइ ।
रुट्ठो रोहेइ पुरं विसयं च इमं विणासेइ ॥ ८३ ॥

एयं ते परिकहियं देसविणासस्स कारणं सव्यं ।
एत्तो गच्छामि अहं सुच्चागारं इमं गामं ॥ ८४ ॥

(80) "If, O Vajrakatṣa, you do not come to my feet and salute me, then, surely there shall be neither kingdom nor life for you."

(81) "Then said Vajrakatṣa, "Let him (*i.e.*, Siṃho-dara) take away everything, my territory, force, capital, and treasury; but (च=तु) let him (only) leave the door of Piety open to me."

(82) "This vow I have taken in the presence of an ascetic; and I tell you that I won't give it up until I am dead."

(83) "The envoy (then) went to Siṃhodara and told him everything; and the latter, getting angry, besieged the city and laid waste this territory, (ref. St. 23 *supra*).

(84) "Thus have I told you completely the cause of devastation of this territory. Now I go to this town with its buildings empty and deserted (by the people).

डङ्गन्तामि य विसए मज्झ वि निययं कुडीरयं दड्ढं ।
 भज्जाए पेसिओ हं घडपिठराणं इहं देव ॥ ८५ ॥
 एवं चिय परिकहिण दट्ठण (इ^१) दुक्खियं दयावन्नो ।
 पउमो देइ महग्घं निययं कडिसुत्तयं तस्स ॥ ८६ ॥
 पणिचइऊण गओ सो निययघरं देसिओ अइतुरन्तो ।
 पउमो वि भणंइ एत्तो, 'लक्खण, वयणं सुणसु मज्झं ॥ ८७ ॥
 'जावच्चिय न य सरो सुदुस्सहो होइ गिम्हकालामि ।
 ताव इमस्स समीधं पुरस्स भूमीए गच्छामो' ॥ ८८ ॥
 अह ते कमेण पत्ता दसइगनयरस्स याहिइदेसे ।
 चन्द्पहस्स भवणं योऊण अवट्ठिया तत्थ ॥ ८९ ॥
 पंचपरिस्समखीणा^३ सीया^४ इट्ठण लक्खणो सिग्घं ।
 पयिसरइ दसउरं सो अणुणामो दारपालेहि ॥ ९० ॥

(85) "In this territory which was on fire, my cottage too was burnt down; and, sire, I am sent here by my wife for the sake of jars and pots.

(86) When this had been told (him by the man), Rāma (Padma), seeing (him) miserable, was moved to pity; and gave him his own very costly waist-band.

(87) Bowing down (to Rāma) that stranger quickly started homeward. After this, Rāma (Padma) said, "O Lakṣmaṇa, listen to my words.

(88) "Even before the sun gets very unbearable, in summer, let us go to (some) place near this city.

(89) Then gradually they reached the sanctuary of Lord Candraprabha, outside Daśāṅganagara (i.e., Daśapura). Having offered their prayers (to Candraprabha) they stayed there.

(90) Finding Sītā, tired due to the fatigue of

1. दट्ठण ॥ A. B. C. 2. भूमि गच्छामो A. C. 3. सीतं A. C. 4. सीयं A. C.

दिदौ य वज्रयण्णो तेण वि संभासिओ निविट्ठो य ।
 भुज्जावेहि लहुं चिय एवं भणिओ य स्यारो ॥ ९१ ॥
 तो जम्पइ सोमिस्सो मज्झ गुरू जिणहरे सह पियाए ।
 चिट्ठइ तम्मि अभुत्ते न य हं भुज्जामि आहारं ॥ ९२ ॥
 भणिओ स्यारवई नरवइणा अन्नपाणमाईयं ।
 एयस्स तुमं^१ निययं देहि तुरन्तो यराहारं ॥ ९३ ॥
 तं लक्खणेण नीयं भुत्तं चिय मोयणं जहिच्छाए ।
 सत्त्वगुणेहि वि पुण्णं भमयं य तणू सुहावेद ॥ ९४ ॥
 सो भणइ पउमनाहो, पेच्छसु, सोमिस्सि, वज्रयण्णेणं ।
 अभुणियगुणेण भग्गं ययहरियं परिसं कज्जं ॥ ९५ ॥

(going by) the road, Lakṣmaṇa, quickly, entered Daśa-pura being permitted by the door-keepers.

(91) He saw Vajrakarna, and was in return, spoken to by him, and was seated. Then the cook was asked by him (Vajrakarna) to feed him (Lakṣmaṇa) quickly.

(92) At this, said Lakṣmaṇa (Saumitri), "My elder brother is staying with his wife (there) in the sanctuary of the Jina. I shall not eat anything so long as he has not taken (any) food."

(93) The steward, then, was ordered (by the king), "Give him (*i.e.*, Lakṣmaṇa), immediately (and) without fail, excellent food, water etc."

(94) Lakṣmaṇa carried the food (to Rāma); and they all ate it according to their pleasure (*lit* desire).

(95) Then said Lord Padma (Rāma), "Look! Lakṣmaṇa, how Vajrakarna, (though) ignorant of our qualities, has done us such good (or has done such a good thing for us).

जिणसासणाणुरत्तो अणन्नदिट्ठी दसङ्गनयरवई । १६ ॥

जइ पाविही विणांसं धिरत्थु तो अम्ह जीएणं ॥ १६ ॥

गन्तूण, लक्खण, तुमं सीहोयरपत्थिवं भणसु एवं । १७ ॥

पीई^१ करेहि सिग्घं समथं चिय वज्जयण्णेणं ॥ १७ ॥

“जं आणवेसि” मणिऊण लक्खणो अइग्गओ पवणवेगो ।

सिबिरं चिय संपत्तो कमेण पविसरई रायहरं ॥ १८ ॥^२

अत्थाणिमण्डवत्थं जंपइ सीहोयरमइपगम्भो^३ ।

भरहेण अहं दूओ विसज्जिओ तुज्झ पासम्मि ॥ १९ ॥

आणवइ तुमं भरहो समुहपेरन्तयसुमईनाहो ।

जह ‘मा’ कुणसु धिरोहं समथं चिय वज्जयण्णेणं ॥ १०० ॥

(96) “Fie upon our lives, if the king of Daśāṅga (Daśapura), devoted to the teachings of the Jina, and of undivided faith, were to meet with destruction.

(97) “Lakṣmaṇa, go you to King Suñhodara and say to him thus, ‘Quickly make friends with Vajrakarṇa.’

(98) “As you command (me, Sir)”, said Lakṣmaṇa and departed with the speed of the wind; reaching the camp (of Suñhodara) he gradually entered his palace,

(99) —and the bold one said to Suñhodara, sitting in the Durbar-hall, “By Rāma⁴ (Bharata) am I sent to you as a messenger.

(100) “Rāma (Bharata) the lord of the sea-bound earth commands you thus: ‘Do not entertain hostility to Vajrakarṇa.’

1. पीई A. C. 2 B inserts one stanza between 98 and 99 of J. 3. ज एव पुच्छिओ सो जंपइ लच्छीहरो मइपगम्भो B. ०सीहोयर मइपगम्भो A. C.

केइ भडा सहसत्ति य उक्कइदेऊण तत्थ दुरियाओ ।

सिग्घं चिय संपत्ता तस्स बहत्थुज्जयमईया ॥ १०७ ॥

संवेदिउं^१ पवत्ता मसगा इव पत्त्वयं समन्तेण ।

अह सो भउज्झियमणो जुज्झइ समं रिउभडेहिं ॥ १०८ ॥

करयलघायाहिं^२ भडा केएत्थाहणइ चलणपहरेहिं ।

जङ्घावलेण केई केई पाडइ मुयवलेणं ॥ १०९ ॥

जोहेण हणइ जोहं पण्हपहारेण कुणइ निज्जीघं ।

अघं विदिघ्नपट्ठिं वज्जइ य अहोमुहं पडियं ॥ ११० ॥

एवं सा भउपरिस्ता भग्गा ददहूण^३ उट्ठिओ राया ।

सीहोयरो तुरन्तो मत्तमहागयवरारुढो ॥ १११ ॥

sternation, was full of various threatening gestures and buzzed with many a deprecatory word.

(107) Some warriors, forthwith drew out their daggers and rushed at him (Lakṣmaṇa) with their minds bent upon killing him—

(108) —and began to surround him all around, like flies a mountain. He on his part, with a dauntless heart, began to fight the soldiers of the enemy.

(109) Some of the warriors he slapped with the palm of his hand, while others he kicked with the strokes of his feet. Some he felled down with the force of his shanks and others he toppled down with the strength of his arms.

(110) He dashed one soldier against another; killed (one) with a kick of his heels, and broke the back of another, sparing (avoiding) him that lay with his face hung down.

(111) Seeing that host of soldiers scattered (about)

1. त वेदिउ A. C. 2. करयलघायाहिं A. C. 3. एवं गो भउपरिस्ता भग्गा ददहूण^३ A. C. (C. no यद्युति).

तुरयरहकुञ्जरेसु य अश्वेसु भटेसु यद्वफवसु ।

पेढेइ लफ्फणं सो मेहो द्य रविं जलयकाले ॥ ११२ ॥

ददृष्टुण आययन्तं रिउसेधं सच्चथो समन्तेणं ।

सोमिन्तो गयल्लमं उम्मूलेऊण थम्मिन्तो^१ ॥ ११३ ॥ *Lakṣma*

गयनुरयदपियमडे पहणइ परिहत्तदच्छुडच्छाहो । *60/5 m 10*

चक्कं य समादद्धं तं रिउसेधं भमाडेइ ॥ ११४ ॥

हयमाणयहियजोहं भगं तं रिउयलं पलोपइ । *of 30000*

वसउरनयराहियं जणसाहियो गांडरनिविट्ठो^२ ॥ ११५ ॥

‘साहु त्ति साहु’ लोगो जंपइ, ‘पक्खिमेण यीरेणं ।

भगं सुहड्ढाणीयं सीहेण य मयकुलं सयलं’ ॥ ११६ ॥

thus, King Sindhodara quickly mounted an excellent and huge elephant in rut,

(112) —and with the help of his horses, chariots, elephants and other armoured warriors, he surrounded Lakṣmaṇa, like a cloud the sun during the rains.

(113) Seeing the army of the enemy rush towards him on all sides, Lakṣmaṇa stood up against (encountered) it having uprooted an elephant's post.

(114) With an enthusiasm, keen and alert (परिहत्त), he struck the haughty warriors on elephants and horseback and whirled round that hostile army like a rotating wheel.

(115) The king of the city of Daśapura, stationing himself at the gate of his town and accompanied by his men, was observing that hostile army routed (and) with its warriors humbled down and killed.

(116) “Bravo! Bravo!” said the people, “by this single valiant man, is routed this entire army of excellent soldiers, like a herd of deer by a lion.”

भग्ना भणंति सुहृदा 'किं एसो दाणवो सुरो कालो ?
 एको जेहेइ वलं समरसमत्यो महापुरिसो' ॥ ११७ ॥
 भयविहलचेवियङ्गं गन्तुं सीहोयरं रहारूढं ।
 उप्पइऊणायड्ढइ घराणियलत्थं कुणइ वीरो ॥ ११८ ॥
 निययंसुयगल्लगहियं^१ पुरथो काऊण जह य वलिवहं ।
 पडमस्स संनियासं सोमिच्ची नेइं तूरन्तो ॥ ११९ ॥
 सीहोयरमहिलाओ जंपन्ति विमुक्कजयणसलिलाओ ।
 पइभिक्षं देहि, पड, अहं सरणं असरणाणं ॥ १२० ॥
 सो भणइ रुक्खंसण्डं जं पेच्छह अहं सुविडलं पुरथो ।
 उल्लग्गेमि हणेउं एयं सीहोयरं सिग्घं ॥ १२१ ॥

(117) The defeated soldiers said, "Is this a demon, or a god or Death? Singly is this great man, efficient in warfare, fighting the force!"

(118) Then that hero went to Siṃhodara, (who was) seated in his chariot, his limbs staggering, trembling through fear, and jumping (into the chariot) dragged him out and laid him low on the ground.

(119) Fastening his throat with his upper garment and placing him in the front, like a bullock, Lakṣmaṇa (Saumitri), quickly led him into the presence of Rāma (Padmā).

(120) (Thereupon) the wives of Siṃhodara, shedding tears, said (to Rāma), "O Lord, the resort of the helpless, pray give us alms in the form of our lord."

(121) Said he (Lakṣmaṇa), "I shall kill this Siṃhodara and hang him without delay on one of the trees of the big grove that you see in front of us."

1. 'वड्' for 'गहियं' B.

सो ताण स्यन्तीणं नीओ सीहोयरो गुरुसमीवं ।
 कहियो^१ य लक्खणेणं, 'एस, पहुँ, वज्जयण्णरिऊ' ॥१२२॥
 सीहोयरो पणामं काऊणं मणइ पडमणाहंसा ।
 'न य हं जाणामि फुडं को सि तुमं, देव, पत्थाओ ॥ १२३ ॥
 जे आणवेसि सामिय सच्चं पि करोमि तुज्झ भिच्चो हं' ।
 मणिओ य, 'कुणमु सन्धि समयं धिय वज्जयण्णेणं' ॥१२४॥
 तावच्चिय आहूओ हिण्ण पुरिसेण दसउत्ताहिचई ।
 सिग्घं च समणुपत्तो पयाहिणं कुणइ जिणभवणे ॥ १२५ ॥
 चन्दप्पहस्स पडिमं चोऊणं राघवं सुहासीणं ।
 संभासेइ पहिट्ठो^२ सीया^३ य ससंभमसिणेहं ॥ १२६ ॥

(122) Notwithstanding them (*i.e.*, the ladies that were) weeping Lakṣmaṇa, took him (Sinhodara) to his lord and said, "Here, O lord, is this enemy of Vajrakarṇa !"

(123) Bowing down to Lord Rāma (Padma), Sinhodara said, "O Sire, I do not know, for certain, who you are that have come here."

(124) "O Lord, I am your servant, I shall do everything that you command me (to do)." He was spoken to (by Rāma), "You must (धिय) make peace with Vajrakarṇa."

(125) Just then was sent for, through a trusted (हिण) courier, the king of Dasapura, who soon arrived and made a *pradakṣiṇā* round the sanctuary of the Jina.

(126) Offering prayers to the image of Candraprabha, he (Vajrakarṇa) delighted at heart, spoke to Rāma, sitting at ease, and to Sītā, with embarrassment due to devotion (*lit.* affection).

देहाइकुसलपुत्रं परिपुच्छेऊण तत्थ उवविट्ठो ।

‘कुसलेण भइ तुज्झं अमह वि कुसलं,’ भणइ रामो ॥१२७॥

चट्ठइ जावुद्धावो समागओ ताव विज्जुयङ्गो वि ।

पउमं सीयाएँ समं पणमिय तत्थेव उवविट्ठो ॥१२८॥

रामेण चज्जयण्णो भणिओ, ‘साहु’ ति ‘जिणमण दिट्ठी ।

गिरिरायचूलिया इव न कम्पियां कुमुदवाणं ॥१२९॥

नमिऊण जिणवरिदं भवोहमहणं तिलोयपरिमहियं ।

कह अओ पणमिज्जयइ^१ इमेण वरउत्तिमणेङ्गो^२ ॥१३०॥

तो^३ भणइ चज्जयण्णो ‘अवसीयन्तस्स वसणपडियस्स ।

पुण्णेहि मज्झ सुपुरिस आओ छिय वन्धवो तुहयं’ ॥१३१॥

(127) Inquiring after their welfare as regards their health etc. (देहादि), he took his seat there. Rāma said to him, “O gentle one, in your welfare there is our welfare, too !”

(128) As this conversation was in progress, Vidyudānga too, arrived there, and bowing down to Rāma (Padma) and Sītā, he sat just there.

(129-130) Rāma said to Vajrakarṇa, “It is good that (your) faith in the doctrine of the Jina is not shaken by the wind by hereticism, like a peak of the lord of the mountains.

Having bowed down to the foremost of the Jinas who is the destroyer of the current of the ocean of the worldly existence and who is worshipped by the three worlds, how can you bow down to any one else, with this head ?”

(131) Then said Vajrakarṇa, “O worthy person, it is due to my merit that you, indeed, have become a

जिणधम्मपभावेणं तत्थ गयाणं च कुण्डलं दिव्यं ।
 सीहोयरेण दिच्चं तुट्ठेणं विज्जुयङ्गास्स ॥ १३७ ॥
 तो दसउराहिवेणं दुहियाओ ताण अट्ट दिन्नाओ ।
 आभरणभूसियाओ सिग्घं पुरओ य ठवियाओ ॥ १३८ ॥
 सीहोयरमाईहिं अत्तेहि वि पत्थिवेहि कत्ताणं ।
 धणजहणसालिणीं सयाणि तिण्णेव दिन्नाइं ॥ १३९ ॥
 तो लक्खणो पयुत्तो न य महिलासङ्गाहेण मे कज्जं ।
 जाव य न भुययलेणं समज्जियं अत्तणो रज्जं ॥ १४० ॥
 भरहस्स सयलदेसं^१ मोत्तुणं मलयपव्वप अम्हे ।
 काऊण पइट्ठाणं निययपुरं आगमिस्सामो ॥ १४१ ॥

(137) Sindhodara, being pleased, made a gift of the celestial ear-pendants to Vidyudainga, due to the influence of the Jain Religion of (*i.e.*, observed by) those present there.

(138) Then the king of Daśapura offered them (in marriage) eight daughters and soon presented them, bedecked with ornaments, before them (*i.e.*, Rāma and Lakṣmaṇa).

(139) Then kings such as Sindhodara and others too, offered them, three hundred daughters possessing (beautiful) breasts and lips.

(140) Therent said Lakṣmaṇa, "I have nothing to do with marriage so long as I do not acquire our own kingdom by the strength of my arms.

(141) "Having abandoned the whole of the territory of Rāma (Bharata), and having stayed on the Malaya mountain, we shall return to our own city.

एयाण अहे नदया पाणिग्गहणे करेमि कय्याणं ।

मणियं च 'एवमेयं' सद्येहि वि नरवरिन्देहि ॥ १४२ ॥

सुणिऊण वयणमेयं नय्य विसण्णाओ राघव्याओ ।

यणधिरहज्जन्तावत्ते सोगसमुदाम्मि पडियाओ ॥ १४३ ॥^१

एवं ते नरयस्समा विमणाओ गेण्हिऊण घ्याओ ।

निययघराणि उयगया दग्गरहपुत्ते पणमिऊणं^२ ॥ १४४ ॥^२

तन्धेय जिणहरे ते रत्तिं गमिऊण अरुणधेलाए ।

पुणरवि पई पयघा पच्चन्ति सुहं जहिच्छाए ॥ १४५ ॥

देहयहरं पमाए सुचं दट्ठण जणयओ सज्जो ।

घरपायारंविमुक्को जाओ च्चिय ताण सोणेणं ॥ १४६ ॥

यज्जसमणेण समयं जाया सीहोयरस्स यरपीई ।

सम्माणदाणगमणाएवमु परियादिदयमिणेहा ॥ १४७ ॥

(142) "I shall marry these maidens then" and all the kings there said, "Be it so."

(143) Hearing these words, the princesses, there, became dejected and fell (as though) in the ocean of sorrow, having whirlpools of long separation.

(144) Thus those kings taking their sorrow-stricken daughters (with them) and bowing down to the sons of Dasaratha returned to their palaces.

(145) Passing (that) night in that very sanctuary of the Jina, they (i.e. Rāma, Lakṣmaṇa and Sītā) resumed their journey at dawn, and proceeded in comfort, according to their desire.

(146) Beholding the holy sanctuary empty, at dawn, all the (people of the) country, gave up their household duties, owing to grief for them.

(147) There arose great affection between Sindhurama

1. 143 cd and 144 ab are absent in B which connects 143 ab with 144 cd of J. 2. एवमेयं for एवमिऊण B.

एवं ते मन्दमन्दा दसरहतणया मेइणी सञ्चरन्ता ।
 नाणागन्धाइपुण्णे तरुणतरुफले^१मुञ्जमाणा पभूए^२ ॥
 पत्ता ते कूचवद्दं बहुमवणमहावण्णवावीसमिद्धं ।
 उज्जाणे सन्निविट्ठा विमलकुसुमिण मच्चमिड्गाणुगीण ॥१४८॥
 ॥ इय पउमचरिण चञ्जयण्णउवक्खाणो (णं)^३ नाम
 तेत्तीसइमो उद्देसथो समत्तो ॥

and Monk Vajra (-karna), which increased their mutual friendship due to honour, gifts visits etc.

(148) Thus those sons of Daśaratha traversing the earth in a very gentle manner, and enjoying abundant fruits of young trees full of manifold fragrance, arrived at Kūpavardā abounding in many a house, big rampart and well, and took shelter in the garden (outside it) rich in white flowers and humming with intoxicated bees

[Thus ends canto 33 of the Paumacariya, entitled 'The Episode of Vajrakarna '].

वालिखिल्लउवक्खाणं

ताणं चिय उज्जाणे अच्छन्ताणं तिसाभिभूयाणं ।
 सलिलत्थी तूरन्तो सोमिच्ची सरवरं पत्तो ॥ १ ॥
 ताव श्रिय नयराओ रायसुओ आगओ सरवरं तं ।
 कीलइ जणेण समयं नामं कल्लाणमालो त्ति ॥ २ ॥
 पेच्छइ तीरावत्थं सरस्स सो लफखणं ललियरूयं ।
 पेसेइ तस्स पुरिसं वम्महसरताडियसरीरो ॥ ३ ॥
 गन्तूण पणमिऊण य भणइ 'पहु एह अणुवरोहेणं ।
 तुह दरिसणुस्सवसुहं नरिन्दपुत्तो इहं महइ' ॥ ४ ॥
 परिचिन्तिऊण 'को वि हु दोसो' संपत्थिमो य सोमिच्ची ।
 कोमलकरम्मगहिओ भयणं चिय पेसिमो तेणं ॥ ५ ॥

(1) While they were resting in the garden, overwhelmed by thirst, Lakṣmaṇa quickly went to a beautiful lake for the sake of water.

(2) Just then, from the city, there came to that beautiful lake, the prince (of Kūpavardā), Kalyāṇamāla by name, and began to sport along with his men.

(3) He saw Lakṣmaṇa of graceful form, standing on the bank of the lake; and his body being hit by the arrows of cupid, he sent a man to him.

(4) The man went (up to Lakṣmaṇa) and bowing down (to him) said, "Come with me, O Lord, without constraint; the prince, here, is anxious to have the pleasure of the festival of your sight."

(5) Having thought to himself, "What harm, indeed, is there," Lakṣmaṇa started (towards Kalyāṇamāla)

यकासणे निविष्टो पुच्छइ सो लयखणं, 'कथो सि तुमं ।
 पत्यागथो महाजस किं नामं ते परिकहेहि' ॥ ६ ॥
 सो भणइ, 'विष्णुभोगे^१ मह माया चिट्ठए वरुज्जाणे ।
 जाव य न तस्म अन्तं^२ वच्चामि तथो कहिस्से हं' ॥ ७ ॥
 तो भणइ नराहिचई, 'एत्थं चिय भोयणं बहुविषयं ।
 उवसाहिथं मणोज्जं आणिज्जउ सो इहं चेव' ॥ ८ ॥
 योसज्जिओ तुरन्तो पडिहारो काणणे सुहनिविट्ठं ।
 दट्ठूण पडमनाहं कुणइ पणामं सत्तीयस्स ॥ ९ ॥
 भणइ य तो^३ पडिहारो 'सहोयरो, देय, तुज्ज वरमयेण ।
 चिट्ठइ' विमज्जिओ हं नयराहिचईण पामं ते ॥ १० ॥

Holding him by his delicate fingers the latter ushered him into his palace.

(6) Seated on the same seat (as Lakṣmaṇa) he asked Lakṣmaṇa, "Whence, O far-famed one, have you come here? What is your name? Please tell me."

(7) Said he, "My brother is waiting (चिट्ठए) yonder there (*lit.* at a distance विष्णुभोगे) in that excellent garden. Unless I go to him I will not tell you (anything)."

(8) At this the king said, "Here is ready food of various sorts and pleasing to the mind. Let him be brought just here."

(9) A speedy porter was dispatched who seeing Rāma sitting at ease in the forest made salutation to Rāma accompanied by Sita.

(10) Then the porter said (to Rāma), "O Sire, your brother is sitting in the palace. I am sent to you by (our) king."

१. विष्णुभोगे A. C. २. दाव न तस्म उदन् A. C. ३. नओ for व नो B.

सामिय, कुणसु पसायं, पविसरसु नराहियस्स वरभवेणं' ।
 वयणेण तस्स चलिओ सीयाएँ समं पउमनाहो ॥ ११ ॥
 अब्भुट्ठिओ य एन्तो लच्छीनिलएण जणसमगेण ।
 दिन्नासणोचविट्ठो रामो सीयाएँ साहीणो ॥ १२ ॥
 सव्वमि सुपडिउत्ते काउं मज्झणयभोजणाइयं ।
 पउमो लक्खणसहिओ पवेसिओ तेण वरभवेणं ॥ १३ ॥
 पाणसु पणामिऊणं जंपइ, 'ताएण पेसिओ दूओ ।
 मह सुणसु, देघ, तुम्हे परमत्थं सारसम्भावं' ॥ १४ ॥
 तो उज्झिऊण लज्जा^१ ओइन्धइ कंचुयं सरीराओ ।
 सुरजुयइ व्य मणहरा नज्झइ सम्गाउ पव्वट्ठा ॥ १५ ॥

(11) "O master, do a favour; enter the^१ palace of (our) king " At his request, Rāma (Padma) along with Sita, started (for the palace).

(12) As he (Rāma) was approaching, he was greeted, by rising from his seat by Lakṣmaṇa accompanied by men. Rāma, together with Sītā took a seat offered him.

(13) After everything had been arranged properly (सुपडिउत्ते) Rāma (Padma) accompanied by Lakṣmaṇa, having finished bath, meal etc. was ushered by him into the grand hall.

(14) (Kalyāṇamāla) falling down at his feet said, "O Sire, the messenger was sent (to you) by my father. Hear (now from me) the real fact, the core of the truth."

(15) Then setting aside bashfulness, he (Kalyāṇamāla) doffed his robe from his person, when he looked like a charming nymph fallen down from heaven.

दिद्रा वरकक्षा सा जोव्यणलायणकंतिपटिपुष्पा ।
 न्यच्छिद्य व्य कमलरहिया भवणसिरी चेव पञ्चपखा ॥ १६ ॥
 तं भणइ पडमनाहो, 'भदे किं परिसेण वेसेण ।
 फालासि^१ वरतणुयङ्गि, कञ्जे निययम्मि रत्तम्मि' ॥ १७ ॥
 लज्जोणउत्तिमद्गो भणइ य, 'निमुणेहि, देव, वित्तन्तं ।
 नामेण वालिखिहो इह पुरिसामी नरवरिन्दो ॥ १८ ॥
 तस्स पुहइ त्ति महिला सा गुरुभारा कयाद संपन्ना ।
 मेच्छाहिचेण जुज्जे यडो सो नरवाई तइया ॥ १९ ॥
 सुणिऊण वालिखिहं यद्धं सीहोयरो भणइ सामी ।
 जो इह गम्मुप्पन्नो होही पुत्तो य सो रज्जे ॥ २० ॥
 तत्तो य अहं जाया भन्तीण सुयुडिनामधेएणं ।
 सीहोयरस्स सिद्धं, सामिय, पुत्तो समुप्पन्नो ॥ २१ ॥

(16) 'That beautiful maiden endowed with youth, beauty and charm, looked like Lakṣmī without a lotus or like Bhavavāhri incarnate.

(17) Said Lord Rāma to her, "Gentle maiden possessing an excellent and delicate frame, why is it that you divert yourself in your kingdom, in this garb?"

(18) Bending low her head out of bashfulness, she said, "O Sire, listen to my account. There was a king, Vālikhūlya by name who was the lord of this city.

(19) = His Queen, Prithivī, was once pregnant when that king was taken captive in war, by a Mleccha chief.

(20) = Learning that Vālikhūlya had been captured, Emperor Śunhodara said, 'He that will be born, of her, here, shall occupy this throne.'

(21) "Then was I born (a daughter to Vālikhūlya).

बालत्तणमि रइयं नामं कल्लणमालिणो मज्झं ।
 नवरं चिय सव्भावं मन्ती जणणी य जाणन्ति ॥ २२ ॥
 काऊण पुरिसवेसं गुरुहि रज्जाहिवो परिट्ठुविओ ।
 अहयं तु पावकम्मा महिला तुव्वं समक्खाया^१ ॥ २३ ॥
 तो कुणह पसायं मे, तायं मोएह मेच्छपडिवद्धं ।
 गुरुसोयज्जलणतवियं इमं सरीरं सुखावेह ॥ २४ ॥
 सीहोयरो वि राया न य तस्स विमोयणं, पह, कुणइ ।
 जं एत्थ विसयद्वयं निययं पेसेमि मेच्छाणं' ॥ २५ ॥
 नयणंसुए मुयन्ती रोमणासासिया ससीएणं ।
 भणिया य लक्खणेणं, 'मह वयणं सुणसु, तणुयङ्गी ॥ २६ ॥

(But) the minister named Subuddhi reported to Simhodara, 'O Lord, a man-child is born.'

(22) "In my childhood, I was named Kalyāṇa-mālini; but the secret was known (only) to mother and the minister.

(23) "Dressing me as a man, the elders crowned me king. I, however, unfortunate that I am, have exposed myself to be a woman, to you.

(24) "Therefore, do me a favour, set free my father who has been captured by the Mlecchas, and gladden thus (my) person that is being burnt by the fire of great anguish.

(25) "King Simhodara would not secure his release. I would send to the Mlecchas whatever wealth I own here in this territory."

(26) She who was shedding tears was consoled by Rāma along with Sita and was spoken to by Lakṣmaṇa, "O slender-bodied one, listen to my words.

रज्जं करोहि, सुन्दरि, इमेण वेसेण ताव भयरहिया ।
 मोयमि जाव तुज्झं पियरं कइएसु दियहेसु' ॥ २७ ॥
 एव भणियम्मि^१ तोसं जणए व विमोइए गया वाला ।
 उहसियरोमकूया सहस त्ति समुज्जला जाया ॥ २८ ॥
 दियसाणि तिण्णि यसिउं तत्थुज्जाणे मणोहरे रम्मे ।
 सीयाएँ समं दोण्णि वि विणिग्गया सुहपमुत्तज्जे ॥ २९ ॥
 अह विमलम्मि पहाए सा कप्पा ते तहिं अपेच्छन्ती ।
 रोयइ कलुणं भयच्छी सोगावधेण हियएणं ॥ ३० ॥
 एयं उज्जाणामो निययपुरं पयिसिऊण सा कप्पा ।
 रज्जं करेइ नयरे तेणं चिय पुरिसवेसेणं ॥ ३१ ॥
 अह ते कमेण पत्ता विमलजलं नम्मयं सुवित्थिण्णं ।
 चक्कायहंसमारसकलमहुग्गीयसदालं ॥ ३२ ॥

(27) "O beautiful maiden, be ruling, (being) free from fear, (just) in this dress till I secure in a few days the release of your father."

(28) When it was said thus, the maiden was pleased as if at the release of her father; and beamed with joy, her hair standing on their ends.

(29) Staying for three days, in that heart-ravishing and charming garden both of them, together with Sita set out elsewhere, when the people were sleeping in comfort.

(30) Then at the bright dawn, that gazelle-eyed maiden, not finding them there, began to weep piteously with her heart overwhelmed by sorrow.

(31) Thus (returning) from the garden (and) entering her city, that maiden ruled there (i.e., over the city) in that very manly garb.

(32-33) Now gradually, they reached the Narmada

इह पत्तियम्मि काले बलवन्ता जइ वि पत्तिया वहवे ।

मह दिट्ठिगोयरं ते असमत्था रणमुहे घरिउं ॥ ४८ ॥

सो हं निराणुकंपो दरिसणमेत्तेण तुम्ह भयर्माओ ।

चलणेसु एस पंडियो, भणह लहुं, किं करेमि त्ति' ॥ ४९ ॥

पउमेण तथो भणिओ किवालुणा, 'जइ करेह मह वयणं ।

मोएहि^१ बन्धणाओ नराहियं वालिखिल्लं तं' ॥ ५० ॥

'जं आणयेसि, सामिय,' एयं भणिऊण वालिखिल्लं सो ।

मोएइ बन्धणाओ संमाणं से परं कुणइ ॥ ५१ ॥

नीओ पउमसयासं पणमइ य पुणो पुणो पसंसन्तो ।

'जं बन्धणाउ मुक्को अहयं तुम्हं पसाएणं' ॥ ५२ ॥

भणिओ य राघवेणं, 'इट्ठयणसमागमं लहसु सिग्घं ।

जाणिहिसि सच्चमेयं^२ निययपुरीपत्तियो सन्तो' ॥ ५३ ॥'

(48) "Here, upto this time, even though there had been many powerful kings, they were unable to hold on, within my sight, in the battle front.

(49) "I who have been such, and without compassion am terror-stricken at the mere sight of you. Here I fall at your feet, tell (me) quickly what I should do."

(50) Then the compassionate Rāma said (to him), "If you would do my bidding, release that king Vālikhilya from bondage."

(51) "As you command (me), Sir," (said he). So saying, he released Vālikhilya from bondage and did him great honour.

(52) Taken to Rāma, he (Vālikhilya) saluted him, praising him again and again, "That (ज) I am released from bondage, is (indeed) due to your favour."

(53) Rāma said to him, "May you, ere long, have-

1. मोक्षण वालखिल्लं निययपुरं तो एवेमेहि B 2 सच्चमेयं A. E. C.

3. निययपुरि A. C. निययपुर B

चलिओ य वालिखिल्लो पणइं कारुण रुहभूई य ।
 पउमो मेच्छाहिचई ठविय वसे वचइ पहेण ॥ ५४ ॥
 राया वि वालिखिल्लो संपत्तो रुहभूइणा समयं ।
 पविसरइ कूववइं^१ वंदिजणुग्घुट्टजयसहो ॥ ५५ ॥
 चिरविप्पओगदुहिया पणमइ कल्लणमालिणी पियरं ।
 तेण वि य उत्तमंगे घूया परिचंविya तयणु ॥ ५६ ॥
 पुहवी वि महादेवी परितुट्ठा पुलइणसु अंगेसु ।
 संभासिया सणेहं भिच्चा य सणावरा सच्चे ॥ ५७ ॥
 गहाओ महारहसुहो समयं चिय रुहभूइणा एत्तो ।
 आहरणरयणकणयाइणसु पूणइ मेच्छयई ॥ ५८ ॥

a union with your dear ones. You will know the truth of this as you will be on the way to your city."

(54) And Vālikhūya, making salutation (to Rāma) proceeded, as well as Rudrabhūti. Rāma (on his part) reducing the Mleccha chief to subjugation, went his way.

(55) King Vālikhūya too, accompanied by Rudrabhūti entered Kūpavardā, amid the cries of victory shouted by the bards.

(56) Afflicted by a long separation (from her father) Kalyāṇamālīni bowed down to (her) father. He too, then, kissed (his daughter) on the forehead.

(57) Queen Prthivī who was very pleased, her limbs horripilating (with joy), and all the servants together with the citizen folk, were affectionately spoken to (by him)

(58) Then (एत्तो) the son of Mahāratha, along with Rudrabhūti, took a bath and (Vālikhūya) honoured the Mleccha chief with ornaments, jewels, gold etc.

१. वृद्धे सो B.

संपूड्यो पयट्टो आउच्छेऊण मेच्छसामन्तो ।

संपत्तो निययपुरं रमइ सुहं चालिखिल्लो वि ॥ ५९ ॥

सोऊण धीरस्स^१ विचेट्ठियं ते सीहोदराई वहवे नरिदा ।

पसंसमाणा विमलं जसोहं जाया ससंका पउमस्स निच्चं ॥ ६० ॥

इय पउमचरिए चालिखिल्लउवक्खणं नाम

चउतीसइमो उद्देसओ समत्तो ॥

(59) After being honoured, the Mleccha chief took his leave (of Vāḷakhilya) and set out and got to his city. Vāḷikhilya too, passed his time happily.

(60) Hearing about the behaviour of the noble one (i.e., Rāma) those many kings, Simhodara and others, praising the spotless (punningly, विमल the name of the author) flow of glory (of Rāma) became (as it were) the moons to the lotus (punningly, Rāma) evermore.

[Thus ends Canto 34 of the Paumacariya entitled 'The Tale of Vāḷkhilya'].

Canto 35

[(1-4) Rāma and party come to a dreary tract of land through which flows the Tapī. (5-7) Next, they come of the residence of Kapila in Arunagrāma. (8-13) He turns out Rama. (13-15) He is punished by Lakṣmana, but saved by Rama (16-17) Rāma resumes his journey. (18-19) Description of the rainy season. (20-26) Rāma takes shelter under a *Nyagrodha* tree. Pūtana, a Yākṣa chief, creates Rāmapurī for Rāma. (27-38) Kapila sees Ramapurī, a Yākṣiṇi named Sunāmā informs him of Rāma's charity and tells him how to approach Rāma. (39-42) Kapila gets to Rāmapurī and adopts Jainism there. (43-48) Returning home, Kapila tells his wife of his conversion. his wife, however, has already adopted Jainism. (49-50) Kapila's exhortation on Holy life. (51-59) Kapila and his wife go to Ramapurī. (60-61) At the sight of Lakṣmana Kapila takes fright, and tries to run away, but is called back by him. (62-67) Kapila pays his homage to Rāma and party, and expresses his regret for having once ill-treated them. (68-72) Incidentally, Kapila refers to the story of Sanatkumāra to show how even great personages of unknown identity, are slighted by common folk. (73-75) Rāma consoles Kapila and honours him (76-78) Kapila attains to great good fortune by the grace of Rāma (79) Kapila embraces asceticism. (80-81) *Phāla-s'ruti* of the tale of Kapila]

कविलोवक्त्राणं

अह ते कमेण विञ्चं अइकमेऊण पाविया विसरं ।
 मज्जेण यहइ तावी जस्स नई निम्मलजलोहा ॥ १ ॥
 यच्चन्तापुदेसो आओ जलवञ्जिओ अरणाम्मि ।
 ताव चिय अइगाढं सीया तण्हं समुच्चहइ ॥ २ ॥
 भणइ पडमं वि सीया^१, 'सुसइ कण्डो महं अइतिसाए^२ ।
 परिसमजाणियं च तणू, तम्हा उदयं समाणेह' ॥ ३ ॥
 हत्थायलम्बियकरा मणिया रामेण, 'पेच्छ, आसधे ।
 गामं तुङ्गावरचरं^३, एत्थ तुमं पाणियं पियसु' ॥ ४ ॥
 एव मणिऊण सणियं^४ सणियं सम्पत्थियाऽरुणगामे ।
 गेहम्मि य उवचिदु कविलस्स उ^५ आहियग्गिस्स ॥ ५ ॥

(1) Now having gradually crossed the Vindhya, they reached the country through which flows the river Tāpī of a current of clear waters.

(2) As they were going through the fast, they got a waterless tract; just then, Sītā felt extremely thirsty.

(3) Sītā said to Rāma, "My throat is parched by excessive thirst, and my body is fatigued; get (me), therefore, (some) water."

(4) Supporting her by the hands, Rāma said to her, "Look! Just near here, there is a town with lofty and grand buildings. There, you will drink water."

(5) So saying they proceeded gradually, to Aruṇa-grāma; (and reaching there) they sat down in the house of Kapila, a sacrificer.

१. तिसाए A. C. B. २. अईवारं (?) A. C. अतीताए (?) B.
 ३. गामं तु वरुणगामं B. ४. वो ते B. ५. वरुणगामं B. (अ)रुणगामं
 A. C. ६. य B.

तं वम्भणीर्षे दिशं पीयं सीयाए सीयलं सलिलं ।
 ताव चिय रण्णाओ संपत्तो तवखणं कविलो ॥ ६ ॥
 तरुफलसमिहकन्तो कमण्डलुग्गहियउच्छविस्सीओ^१ ।
 अइकोहणो विसीलो^२ उल्लुण्ठमुहो^३ ककड(कडऽ)च्छीओ ॥ ७ ॥
 ते तत्थ संनिविट्ठा^४ दट्ठणं वम्भणी^५ भणइ रुट्ठो ।
 'एयाण घरपवेसो किं ते दिओ, महापाये ॥ ८ ॥
 पहेरेणुमलचइलणा मा मे उवहणह अग्निहोत्तघरं ।
 तुम्हे निप्पिडह लहुं^६ किं अच्छह एत्थ निल्लज्जा ' ॥ ९ ॥
 तो भणइ जणयधूया, 'इमेण कुत्थयणअग्निनियहेण ।
 दइहं सरीरयं मे रण्णं व जहा वणइवेणं ॥ १० ॥

(6-7) Then (त) Sītā drank cool water given her by the Brahmin's wife; just then, at that very moment, there came from the forest, Kapila (6)

(who was) loaded with the fruits of the trees and sacred sticks, (Kapila) who carried a gourd in his hand and lived by gleanings, who was very irascible and of bad character and who was harsh of tongue and hideous-eyed. (7)

(8) Seeing them seated there, he got angry and said to his wife, "You great sinner, why have you allowed them access in (my) house."

(9) Turning to them he said, "Don't you defile my house of sacred fires; get you gone quick; why do you, shameless ones, remain here?"

(10) Then said Sītā, "My body is burnt by this heap of fire of harsh words (of this man) like a forest by conflagration.

1. उच्छ for उच्छ A. 2. विसीली B 3. उल्लुण्ठमुहो A. C. उल्लु-
 ठमुहो B 4. संनिविट्ठे A C 5. वम्भणि A. C 6. निप्पिडह लहुं
 तम्भ A.

अडर्वासु वरं वासो समयं हरिणेषु जत्य सच्छन्दो ।
 न य परिसाणि, सामिय, सुव्वन्ति जहिं दुव्वयणाई' ॥ ११ ॥
 लोपण तत्य बहुओ वारिज्जन्तो वि गामवासीणं ।
 न पसज्जइ दुट्ठपा भणइ य, 'गेहाओ निप्फिडह' ॥ १२ ॥
 आरुट्ठो सोमिच्ची गाढं दुव्वयणफरुसवाएहिं ।
 चलणेसु गेण्हिऊणं अहोमुहं भामई विप्पं^१ ॥ १३ ॥
 भणिओ य राघवेणं, 'लक्खण न य परिसं हवह जुत्तं ।
 मेहेहि इमं विप्पं, पावं अयसस्स आमूलं ॥ १४ ॥
 समणा य वम्मणा वि य गोपसुइत्थी य बालया बुइंढा ।
 जइ वि ह्नु कुणन्ति दोसं सह वि य एए न हन्तव्या' ॥ १५ ॥
 मोत्तूण वम्मणं तं सोमिच्ची राघवो सह पियाए ।
 अह निग्गओ^२ घराओ पुणरवि य पहेण वच्चन्ति ॥ १६ ॥

(11) A stay in forest in company with the deer, is preferable (to one in such a place) where (i.e., in the forest) there is full freedom for one, and where, O lord, such harsh words are not heard."

(12) Though dissuaded by the crowd of the townsmen there, that wretch of a Brahmin, wicked at heart, could not be passified and said, "Get out of (my) house."

(13) Lakṣmaṇa got very angry at the severe blows of harsh words and catching hold of the Brahmin by the feet he revolved him, with face downwards.

(14) Rāma (Rāghava) said (to him), "Lakṣmaṇa, such a behaviour (on your part) is not proper; leave off this Brahmin, (for) sin is the root of infamy."

(15) "Even though Śramans, Brahmins, the cattle, (other) animals, women, children and the old commit a fault, yet, they should not be killed."

(16) Thereafter leaving off that Brahmin, Lakṣmaṇa

‘कूलेसु गिरिर्णैषं निवसामि वरं अरण्यवासमि’ ।
 न य खलयणस्स गेहं पविसामि, पुणो मणइ रामो ॥ १७ ॥
 ताव चिय घणकालो समागत्यो गज्जियाइसदालो ।
 चञ्चलताडिच्छडालो घारासंमिच्चपहमग्गो ॥ १८ ॥
 अन्धारियं समत्वं गयणं रविकिरणववगयालोयं ।
 वरिसन्तेण पलोत्ता जह पुहई मरियकूवसरा ॥ १९ ॥
 सलिलेण तिमममाणा पत्ता निग्गोहपाययं विडलं ।
 घणवियडपत्तवहलं नज्जइ गेहं य अइरम्मं ॥ २० ॥
 ‘सो तत्थ दुमाहिर्वरं इमकण्णो नाम सामियं गन्तुं ।
 मणइ, ‘करेहि’ परिचं, गिहाउ उन्वासियो अहयं’ ॥ २१ ॥

and Rāma with his beloved went out of the house and once again, proceeded along their path.

(17) Rāma (while on the way) said, “I would rather live a life in a forest on the banks of mountain-streams, than enter again, the house of a wicked man.”

(18) Just then set in the rains which were full of noise of thundering (of the clouds) etc., which possessed flashes of flickering lightning and which distorted completely the paths and ways by its showers.

(19) The whole of the sky in which the light of the sun’s rays had disappeared was darkened—and in fact the whole earth with its wells and lakes filled up was, as it were, washed away (पलोत्ता) with the showering (rain).

(20) Being drenched by water they reached a huge *Nyagrodha* tree, full of thickly growing big leaves, which, as though (नेज्जइ) made a very pleasant house.

(21-22) There the lord of the (*Nyagrodha*) tree named Ibbakarna went to his his master (i.e. Putana) and said to him, “Offer me protection, I have been driven

तो भणइ गणाहिबई, 'सेणिय, निसुणेहि, तत्थ सो विप्पो ।
सूरुग्गमे पयट्ठो दम्भयहत्यो^१ अरण्णम्मि ॥ २७ ॥

तेण भमन्तेण तर्हि डिट्ठा नयरी घरावणसमिद्धा ।
उधवणतलायजणघणसमाउला तुङ्गपायारा ॥ २८ ॥

चिन्तेइ यम्मणो सो, 'किं सुरलोगाउ आगया एसा ।
नयरी मणाभिरामा कस्सवि पुण्णाणुमावेणं ॥ २९ ॥

किं होज्ज मए सुमिणो डिट्ठो माया व केण वि पउत्ता ।
पित्ताहियं व चक्खुं होज्ज व मरणं समासन्नं' ॥ ३० ॥

एयाणि य अन्नाणि य परिचिन्तन्तेण महिलिया डिट्ठा ।
भणिया य, 'कस्स भदे एस पुरी देयनयटि इव' ॥ ३१ ॥

(27) Then said the Pontiff (Indrabhūti), "O Śreṇika, listen: That Brahmin started for the forest there at sunrise, with blades of *darbha* grass in his hands.

(28) While wandering he saw there (that) city full of buildings and markets, crowded with parks, lakes, people and riches, and (surrounded by) lofty ramparts.

(29) The Brahmin (then thought to himself), "Is this charming city come down from heaven, due to the greatness of some one's merit?

(30) May it be that I am seeing a dream? Or is it an illusion conjured up by some one? Or is it that my eyes are affected by bile? Or (perhaps is it that) my death is imminent?"

(31) Thinking of these and (such) other (things), he saw a lady to whom he said "Good lady, whose is this city which resembles Amarāvati (*lit.* the city of the gods)?"

जो उण अणुव्वयधरो जिणधम्ममुज्जयमणो^१ सुसीलो य ।
 सो पूइज्जइ पुरिसो पउमेण अणेगइच्चेणं' ॥ ३८ ॥
 सुणिऊण वयणमेणं वच्चइ विण्णो थुइं पउज्जन्तो ।
 सम्पत्तो जिणभवणं पणमइ य तहिं जिणवारिन्दं^२ ॥ ३९ ॥
 तं पणमिऊण साहु^३ पुच्छइ अरहन्तदेसियं धम्मं ।
 समणो वि अपरिसेसं साहेइ अणुव्वयामूलं ॥ ४० ॥
 तं सोऊण दियवरो^४ धम्मं नेण्हइ गिहत्थमणुविण्णं ।
 जाओ विसुद्धभावो अणन्नदिट्ठी परमतुट्ठो ॥ ४१ ॥

devotion, to the Arhats, enters (the city), without any obstruction ; (but) he who is contrary to (such a one) meets his death.

(38) "Moreover, that man who observes the (five) Lesser vows, who has his mind intent on the religion of the Jina, and who is of good character, is honoured by Rāma with manifold wealth."

(39) Hearing these words, the Brahmin started and singing hymns (to the Jina) reached the shrine of the Jins ; and there he bowed down to the great Jina.

(40) Then (तं) making salutation, to the sages, he asked (one of them) about the Religion preached by the Arhats. The monk, on his part (वि) expounded (to him), thoroughly and completely, the (five) Lesser vows.

(41) Having heard that the good Brahmin adopted the religion practised by householders and became pure of thought and unattached to any other faith and highly contented.

१. जिणवरधम्ममुज्जुओ ॥ २ मुणि° for जिण°. ३ साहु A. C.
 ४. सोऊण दियवरो त B

'असणाइयण^१ भत्तं लद्धं जह पाणियं च तिसिएणं ।
 तह तुज्झ पसाएणं, साहव, धम्मो मए लद्धो^२ ॥ ४२ ॥
 एव भणिऊण समणं पणामिय सव्वायरेण परितुट्ठो ।
 परिओसजणियहियओ निययघरं पत्थिओ विप्पो^३ ॥ ४३ ॥
 भणइ पहिट्ठो कविलो, 'सुन्दरि, साहेमि जं मए अज्जं ।
 दिट्ठं अदिट्ठपुब्बं सुयं च गुरुधम्मसन्वस्सं ॥ ४४ ॥
 समिहाहेउं संपत्थिएण दिट्ठा पुरी मए रणे ।
 महिला य सुन्दरङ्गी नूणं सा देवया का वि ॥ ४५ ॥
 परिपुच्छियार्हे सिट्ठं तीए मह एस, विप्प, रामपुरी ।
 सावयजणस्स पउमो देइ किलाणन्तयं दव्वं ॥ ४६ ॥

(42) (He said to the monk) "Just as food is found by a hungry man or water by one who is thirsty; so, O monk, is (this) religion found by me, by your grace"

(43) So saying to the monk and bowing down to him with all respect, the Brahmin highly contented and pleased at heart, started home.

(44) Being delighted, Kapala said (to his wife), "O beautiful one, I shall tell you what I have seen to-day that had been never seen before, and what I have heard—the all-in-all of the Great Religion."

(45) "As I had gone out for the sacred sticks, I saw in the forest, a city and a woman of a beautiful body—indeed she (must be) some goddess.

(46) "When asked, she told me, "this is, O Brahmin Rāmpurī (where) Rāma, indeed, gives (away) to the lay-devotees immense wealth

१. छ (छु) हिण य B. २. B inserts one stanza between 42 and 43 of J. ३. कविलो गयो सगेह हरिसवसुग्मिण्णरोमचो ॥ B.

समणस्स संनियासे घम्मं सुणिऊण सावओ जाओ ।
 परितुट्ठो हं, सुन्दरि, दुल्लहलंभो मए लद्धो' ॥ ४७ ॥
 सा वम्मणी सुसम्मा^१ मणइ पई, 'जो तुमे मुणितयासे ।
 गहिओ जिणवरघम्मो सो हु मए चेव पडिबन्धो' ॥ ४८ ॥
 'सञ्चायरेण, सुन्दरि, फासुयदाणं मुणीण दायद्वं ।
 अरहन्तो सयंकालं नमंसियव्वो पयत्तेणं ॥ ४९ ॥
 तो भुञ्जिऊण सोक्खं उत्तरकुरयाइभोगभूमीसु ।
 लमिहिसि परम्पराए निव्याणमणुत्तरं ठाणं^२ ॥ ५० ॥
 सागारघम्मनिरओ कविलो तं वम्मणी मणइ पई ।
 'पडमं, पडमदलच्छी^३, गन्तूण पुरिं च पेच्छामो ॥ ५१ ॥

(47) "Having heard religious discourse from a monk I turned a lay-devotee. I am very glad. O beautiful one (that) I have got a rare acquisition "

(48) That Brahmin's wife named Suśarmā said to (her) husband, "The religion of the great Jina that you have adopted in the presence of the monk, I, too, have accepted."

(49) (Said the Brahmin to her), "O beautiful one, pure gifts should be distributed, with all respect, to the monks and the Arhat should be, at all times adored with zeal.

(50) Thereby (तो) enjoying happiness in the lands of enjoyment such as the Uttara Kurus, you will, successively, attain to the highest state, the *Nirvāṇa*."

(51) Kapila who was devoted to the religion of the householders, said to his wife as follows: "O one with the eyes like lotus-petals, let us go to the city (i.e., Rāmapurī) and see Rāma.

१. सुसोमा A C. सुसामा B २. B omits stanza 50 of J. and inserts seven stanzas between 49 and 51 of J. ३ पडमदलच्छ B.

दव्येण विप्पमुक्कं पुरिसं दारिदसागरे पडियं ।
 उत्तरेद निरुत्तं रामो अणुक्कम्पमावन्नो' ॥ ५२ ॥
 तो निग्गओ घराओ पुरओ काऊण यम्मणी विप्पो ।
 कसुमकरंडयहत्यो उच्चलियो रामपुरिहुत्तो ॥ ५३ ॥
 सो तत्थ वच्चमाणो पेच्छइ तामे फडाविसालिहे ।
 वेयाले य बहुविहे दाढाविगरालयीहणए ॥ ५४ ॥
 एयाणि य अन्नाणि य रूपाणि यहुप्पयारघोराणि ।
 फन्ताए' समं विप्पो घोसेह महानमोक्कारं ॥ ५५ ॥
 'मोत्तूण लोणधम्मं अहियं जिणसासणुज्जओ अहर्यं ।
 जाओ, नमो जिणाणं संपइऽतीए भविस्साणं ॥ ५६ ॥
 पंचसु भरहेसु सया एरयएसु य तहा महाविदेहेसु^१ ।
 एएसु य जायाणं नमो जिणाणं जियभयाणं^२ ॥ ५७ ॥

(52) Rāma moved to compassion, surely, takes across (the ocean of poverty), a man destitute of wealth and fallen in the ocean of poverty."

(53) Then his wife walking ahead of him, the Brahmin started for Rāmapuri, with a flower-basket in hand.

(54) While going there, he saw snakes with large hoods, and goblins of various kinds, fearsome owing to hideous jaws.

(55) Beholding these and many other forms, fierce in many ways, the Brahmin, along with his wife, shouted out the great (formula of) salutation—

(56) (and said) "Renouncing the unwholesome worldly religion, I have become intent on the preaching of the Jina. Bow be to the Jinās, the past, the present as well as those that are yet to be.

(57) Bow be, evermore, to the Jinās, who had con-

I. पंचसु पंचसु पंचसु भरहेरवएसु तह विदेहेसु A. 2. B inserts one stanza between 57 and 58 of J.

जिणधम्मनिच्छियमणो एवं तु विहीसियाउ बोलेउं ।
 पत्तो रामपुरी^१ सो कन्तासहिओ मणभिरामं ॥ ५८ ॥
 अब्भन्तरं पविट्ठो दावेन्तो महिलियाएँ भवणवरे ।
 रायङ्गाणं च पत्तो आलोचइ^२ लक्खणं विप्पो ॥ ५९ ॥
 पेच्छन्तेण^३ सुमरिओ एसो सो रुवकन्तिपडिपुण्णो^४ ।
 जो कट्ठुयकक्खसेहिं तइया वयणेहि मे सत्तो ॥ ६० ॥
 तस्स भएणं तुरिओ मोत्तूणं यम्भणी^५ पलायन्तो ।
 लच्छीहरेण दिट्ठो सिग्घं सद्दाविओ विप्पो ॥ ६१ ॥
 घाहरिओ य नियत्तो ददट्ठणं दो वि ते महापुरिसे ।
 सत्थि^६ करेइ कविलो मुञ्चइ पुप्फञ्जली पुरओ ॥ ६२ ॥

quered fear and who are born in the five religions of Bharata as well as in those of Airāvata and Mahāvīdeha.

(58) Going past (those) frightful sights he with his mind fixed upon the religion of the Jina, arrived along with his wife, in the charming Rāmapuri.

(59) Entering into it and pointing out to (his) wife its grand mansions, the Brahmin reached the royal court-yard (where) he saw Lakṣmaṇa.

(60) As he was looking at him (i.e., Lakṣmaṇa) he remembered him (and said to himself), " This is he, endowed with handsomeness and grace, who was then scolded by me with caustic and harsh words.

(61) As the Brahmin was running away in haste, having abandoned his wife, for fear of him, Lakṣmaṇa saw him and accosted him immediately.

(62) Being called, he turned back, and seeing both those great men, Kapila uttered (the words of) 'hail', and placed before them (i.e., at their feet) a handful of flowers.

१. रामपुरि A. C. २. आलोचइ A. C. ३. पेहन्तेण B ४. एसो इदी वरप्पभो पुरिसो B ५. वभणि A. B C. ६. सत्थ B. से(स)त्थ A.

पउमेण यम्मणो सो मणिओ, 'कत्तो सि आगओ तुहयं?' ॥
 सो भणइ, 'आगओ हं अरुणग्गामाउ तुह पासं ॥ ६३ ॥
 कविलो नामेणाहं हवइ सुसम्मा^१ य मेहिणी एसा ।
 तदया मए न नाओ^२ पच्छन्नमहेसरो सि तुमं ॥ ६४ ॥
 जइ वि य सयं नरिन्दो परविसयगओ हवेज्ज एगामी ।
 तह वि य परिहवणं पावइ, लोए ठिई एसा ॥ ६५ ॥
 जस्सत्यो तस्स मुहं जस्सत्यो पण्डओ य सो लाए ।
 जस्सत्यो सो गुरुओ^३ अत्यविहूणो^४ य लहुओ उ ॥ ६६ ॥^५
 तस्स महत्यो य जसो धम्मो वि य तस्स होइ साहीणो ।
 धम्मो वि सो समत्यो जस्स अहिंसा समुद्दिट्ठा ॥ ६७ ॥^६

(63) That Brahmin was asked by Itāma, "Whence have you come" He replied, "I have come to you from Aruṇagrāma.

(64) "I am Kapila by name; this is my wife, Suśarmā—I did not know you, then, that you are (some) great Divinity in disguise.

(65) "Even if a king himself were to go alone to a strange country, he is subjected to insults (by the ordinary people); such is the way of the world.

(66) "In this world, he who has wealth, has happiness; he who has wealth, is (looked upon as) learned; he who has wealth (is looked upon as) great; he however (उ), who is devoid of wealth is (looked upon as) worthless.

(67) "He who is instructed in Ahiṃsā possesses great wealth and fame, and has even (वि) the whole

१. सुसामा B. सुमीमा A. C. २. पावं B. ३. गहजो A. C. ४ अत्य-
 विहीणो B ५. B inserts one stanza between 66 and 67 of J.
 6. as read by B. अत्यो वि सो पसत्यो जो गिहयम्मेण हवइ माहीणो ।
 धम्मो वि य जत्थ दया दया विसा मुग्गणे (?) विमत्ता ॥

- । अहया किं न सुयं ते सणकुमारी समन्तमरहवई ।
 रुवस्स दरिसण्टे जस्स सुरा आगया इहई¹ ॥ ६८ ॥
 संवेगजणियकरुणो² पव्वज्जं गेण्हइं परिममन्तो ।
 भिक्खं च अलममाणो विजयपुरं पाविओ कमसो ॥ ६९ ॥
 पडिलाहिओ महप्पा कयाइ दारिदसमभिभूयाए ।
 पडिया य रयणवुट्ठी गन्धोइयपुप्फवरिसं च ॥ ७० ॥
 एवंविहा वि समणा सुरनरमहियशिया दढचारिस्ता ।
 परविसयं विहरन्ता परिभूया दुट्ठलोएणं ॥ ७१ ॥
 फरुसाणि अणिट्ठाणि य जं भणिया रागदोसमूढेणं³ ।
 तं खमह अविणयं मे जो तुम्ह पक्क कओ तइया ॥ ७२ ॥

Religion under his sway:—is fact (वि) Ahimsā makes up the whole of Religion

(68-70) "Or have you not heard that Sanatkumāra, who was the overlord of the entire Bharata (continent), and for the sight of whose (handsome) form, gods had come here (on earth),—he with compassion arisen in him owing to despondency, adopted monkhood and wandering about without getting any alms went duly to Vijayapura, where he, the magnanimous one, was served with alms by a certain lady oppressed by poverty. At that time a shower of jewels came down as well as that (वारम) of perfumed water and flowers.

(71) "Even such ascetics confirmed in holy life and honoured and worshipped by gods and men (alike) were insulted by wicked people, while moving in a strange country.

(72) "O Lord, whatever harsh and unpleasant (words) I spoke to you (then), deluded as I was by

कविलं एव रुयन्तं संयावइ राघवो महुर्भासी ।
 सीया वि सुसम्मं¹ संममेण परिनिव्वुई² कुणइ ॥ ७३ ॥
 कणयकलसेसु कविलो किंकरपुरिसेहि³ यउमआणाए ।
 सायम्मिओ त्ति काउं⁴ कन्ताएँ समं तओ ण्हविओ ॥ ७४ ॥
 भुज्जाविओ विचित्तं आहारं भूसिओ य रयणेहिं ।
 दिअं च घणं बहुयं ताहे गेहं गओ विप्पो ॥ ७५ ॥
 आजम्मयणविहीणो पत्तो जणयिन्हयं महाभोगं ।
 तह वि य न करेइ धिइ सम्माणपराहयसरीरो ॥ ७६ ॥
 'पुअं विहडिपडियं मज्झ घरं आसि विमयपरिहीणं ।
 रामस्स पसाएणं जायं घणरयणपरिपुण्णं⁵ ॥ ७७ ॥

passion and hatred, (pray) forgive me that rudeness (of speech) which I showed you then."

(73) Rāghava of sweet words consoled Kapila who was weeping thus; (and) Sītā, too, in agitation, comforted Suśarmā (Kapila's wife).

(74-75) Then, knowing him to be (Rāma's) co-religionist the servants and attendants, at the behest of Rāma, bathed Kapila, along with his wife, with (water from) golden pitchers, feasted him on various dishes, bedecked him with jewels, and bestowed on him plenty of wealth after which the Brahmin went home.

(76) Though he got that abundant wealth (भोग) that amazed the people, still, he could not feel at ease, devoid of wealth since birth and deprived of honour that had been (all along).

(77) (Said he to himself), "My house which had been

1. सुसोमं A. C. 2. परिनिव्वुड् A. C. 3. किंकरपुरित्तो B.
4. भगिउं B. 5. संपुण्णं B.

हा कटुं सप्पुरिसा^१ जं मे निव्वच्छिया अणज्जेणं ।
तं मे दहइ सरीरं सहं च अदट्ठियं हियए ॥ ७८ ॥

अट्टारसयसहस्सा घेणूणं तं च गेहिणी^२ मोत्तुं ।
नन्दवदस्स^३ सयासे कविलो दिक्खं समणुपत्तो ॥ ७९ ॥

घारसविहं तवं सो कुणमाणो मारुओ व्य नैसद्धो ।
विहरइ मुणी महणा गामानरमण्डियं यमुहं ॥ ८० ॥

जो कविलस्स इमं तु पयत्थं^४
एकमणी निसुणेइ मणुस्सो ।

decayed and delapidated and destitute of prosperity, is (now), with Rāma's grace, full of wealth and jewels.

(78) "Oh! alas! that I, shameless that I was, reviled (these) good souls, burns my body and is rankling in my heart."

(79) Relinquishing (his) eighteen thousand cows and his wife, Kapila received initiation at the hands of (sage) Nandapati.

(80) Practising the twelfefold penance, that high-souled monk, unattached (to anything) like the wind, moved about on the earth adorned with towns and mining settlements.

(81) The man who being attentive, listens to this narrative of Kapila,—he getting pure in body, enjoys heavenly bliss that is derived from a thousand fasts.

. 1. महपुरिसा B. 2. गेहिणि A. C. 3. नन्दवदस्स A. C.
4. पयत्थ B.

सो उयवासंसहस्सविहायं
भुञ्जद दिव्वसुहं विमलङ्को^१ ॥८१॥

॥ इय पउमचारिण कविलोवम्माणं नाम
पञ्चतीसदमो उद्देसओ^२ समत्तो ॥

[Thus ends the 35th Uddesāka of the Paṇḍarīya,
entitled "The Narrative of Kapila."]

South from अयोध्या, leaving the kingdom of अयोध्या to भरत. The previous Canto tells us how they had come southward as far as the river यमुना. Now they are going further south. दो वि-द्वौ अपि—ref. to राम and लक्ष्मण. Note that अपि becomes वि after vowels (and पि after nasals e.g. चउसु वि Pc. 33.11, केतियमेत पि Pc. 33.12) °सहिया—°सहितौ accompanied by वच्चन्ता—Nom. plu. of the present part. of वच्च to go This root is generally referred to वज् (a case of च् for ज् cf. हे VIII. 4-225) Acc. to Pischel, however, it is to be traced to व्रात्य (a tramp) Woolner suggests वृत्त्यते as the basis for वच्चइ वक्कल—वत्कल bark—garment वक्कलज-उधारिणो ref. to the तावस in तावसकुल the residence of the hermits °जड°—°जडा°—°जटा°, matted hair. The shortening of आ in जडा seems to be either for the sake of metre or due to the requirements of the compound. जत्य—यत्र, where, i.e. in the residence of the ascetics.

2-3. These two stanzas, should be construed together. The stz. 2 describes the तावसकुल in stz. 3. संगहिय-संगृहीत—collected, possessing, abounding in. The compound नाना° shows a transposition of नागा and संगहिय—which is often noticed in प्राकृत The comp. in Sk. would be संगृहीत-नानाफलम्, अकिट्ठवण्णेण—आकृष्टपणेन i. e. °पणे. (the sing. denotes the class.). Here अकिट्ठ seems to be a contraction for आकिट्ठ fallen (lit. drawn to the earth), अकिट्ठ may also mean अ-कृष्ट not drawn i. e. fallen of their own accord. Prof. K. V. Abhyankar suggests अकृष्टवन्धेन as a Sk. equivalent for अकिट्ठ° meaning that the ways and paths were blocked by sylvan fruit (वन्ध) fallen naturally (अ-कृष्ट lit. not drawn, not plucked by any body. The v. l.

overgrown with. सावय-स्वापद a wild beast. (Marathi सावय comes from स्वापद) आवास habitat, abode समिद्ध—समृद्ध rich in, full of. गिरिनद्या°—गिरिनद्याहि रुद्धो (checked, obstructed) सचारो (movements of the people) जमि त (चित्तकूड पेच्छति stz. 4). Stzs. 6-9 together form one sentence. A unit of 4 stzs. constituting a single sentence is technically called a कलापक. कथयइ—कुत्रचित् in some places. The repetitions of कथयइ shows that different parts of the mountain are described; कथयइ.... कथयइ, 'in some places....in other places,' कथय probably < * क-त्र (fr किम् pronoun) on the analogy of तत्थ < तत्र fr. तद्, जत्थ < यत्र fr. यद् The Sanskrit कुत्र can be traced to क्व + त्र through its weak base कु. सीहवियारिय°—सीर्हेहि वियारियाण गयवराण रुहिरस्स छडाहि अरण, some spots of the चित्रकूट presented a frightening aspect as they were covered with blood of elephants killed by lions. सरभुत्तासिय°, सरभ-शरभ a fabulous animal supposed to have eight legs (four of which are on its back), it is represented as stronger than the lions and the elephant. The mention of the शरभ on the चित्रकूट is merely conventional. उत्तासिय—उत्तासित frightened away, scared away. हत्थिउल—हस्तिकुल herds of elephants.

7. दढदप्प—दृढदपं great pride, fury. आवडिय—आपतित, started जुद्धसघट्ट fight and collision. कढिणोरत्थल°, the idea here is that in some places in the jungles of the चित्रकूट the buffaloes were killed (हय, or hit hard if we take आहय here) by tigers by means of hard blows on their chests.

8. वूक्कार < वूत्कार (M. W.) screeching of the monkeys. किलिकिलिकिलित pres. part. of the intensive of the

onomatopoeitic verb त्रिलिखिल denoting continuous chirping of birds. Vimalasuri seems to be fond of such Multiplicatives (of onomatopoeitic words) e.g. गुमगुमगुमंत (Pc. 2.40, 6.209), छिमछिमछिमंत (Pc. 26 48), चडचडचडेन्त° (Pc. 26 50), चडचडचडनि (Pc. 26 51), सणसणसणनि, कणकणकणनि, मडमडमडनि (Pc. 26 53 etc.) मोहमय°....the comp. should properly be मोहमयद्दुपपलायतहरिणमंघायं.

9. °गङ्गालीणानि°—separate as गङ्ग + आलीण + अलि (the bees burking in the temples). गुमगुमायंत—a case of onomatopoeitic reduplicative. °विनिश्रोग-विनिश्रोग (cp. Pc. 32.6) apportionment, division (M W.) hence probably description of various parts of the चित्रकूट. पेच्छनि-प्रेसन्ने behold, see.

10. चन्द्रिय-चलिन = युक्त possessing; माय = स्वाद taste.

11. शौल्या—gracefully, with ease. The crescent mark on ए here as well as on ओ elsewhere indicates that the vowel is metrically short. चउमु वि मामेमु = चऊङ्गि मामेङ्गि etc. i.e. Loc. for Instr. सादरेण—मानिरेव. a little more than (lit. with a little excess of) four months' time अवनिविमय The kingdom of the Avantis with Ujjain as its capital. मिहोदर is here said to be the king of the Avantis, वज्रवर्ण being his vassel. पाणनयन°—The r. l. of A would mean—'adorned with excellent forests'.

12. ममाउल—ममाहुल full of. वेतियमेत—विदग्धान some (distance). योत्रिया—p. p. of दोत्र a substitute for यम् acc. to H. VIII. 4. 162. उद्देम—Tract, place, region. अणुगिनद—abandoned, deserted, evacuated by the people. मट्णा—all of a sudden.

13. हेट्टे—अधम्नात् underneath (see H. VIII. 2. 141.)

Cf. Guj. हेठळ or हेठे. उवविट्ठासासिया is a Karmadhāraya being dissolved as पद्म उवविट्ठा पच्छा आसामिया. वीसन्ता pr. part. of वीसम् (वि+थम्) to rest. राह्व—राघव, राम, a descendant of रघु, an illustrious king of the इन्द्राकु race. विजणो—desolate, deserted by people. Cf. जणुज्झय above.

14. सासा—सस्यानि crops. (The loss of the neuter plural termination for the Nom. is probably on the pattern of similar Rgvedic forms. सत्या for सस्यानि Cf. क्व त्यानि नो सत्या बभूवुः etc RV. VII. 88. 5.). अकिट्ठजाया—अकृष्टजातानि grown on untilled soil. अकिट्ठ—privative of किट्ठ p. p. of किस (Sk. कृप् to plough) फलभर + ओणमिय—bending low due to the weight of the fruit p. p. of ओणम् (अव + नम्) to bend low अव and अप are found weakened to ओ in Prakrit). Cf. Mar. ओणवा पुढुच्छवाड—Fields of sugar-cane of the पुण्ड (पुढ्या उत्त in Mar.) variety. पउर = प्रचुर abounding in. पट्टण—a city Cf. पाटण in Mar. खारेपाटण and Guj. अणहिल पाटण. आयार = आकार (lit. shape) resemblance, appearance.

15. दीसन्ति—दृश्यन्ते Pass. of दिस to sec. अछिन्नं.... पक्खीसु.—This is a सापेक्ष Comp. which expects पक्खि as its first member. पक्खीसु Loc. for Instr. i.e. पक्खीहि. विमलमुरि often uses the Loc. forms for the Instr. ones; e.g. समडेसु, भण्डेसु and भण्डेसु in the next line समडेसु—समड—दाकट a cart. भण्डअ—भाण्डक Merchandise, goods. The streets of the country looked distorted owing to the broken carts and the scattered goods of every kind lying in disorder thereon.

16. चणय—चणक Chick-pea, gram. मुग्य—मुद्ग a kind of pulses. (Mar. मूय; Guj. मग). भास—भाष lentils (उडीद in Mar अडद in Guj.) विक्खिरिया—(विक्किरित) i.e. विक्कीर्णः

Scattered all over. षेग—नैक many. जिष्ण—जीर्ण (p. p. p. जृ to age, to get old) old and decrepit. (The alternative Pk. form जुष्ण (Sk. जूर्ण) is traceable to जृ through the weak base जृर्). जरगवो—जरद्गव. Nom. Plu. of जरद्गु. The expression जिष्णा जरगवो involves a tautology. पडिया—पतिना Lying at ease.

17. व—Metrical shortening of वा meaning 'or'. परिममिया—परिथान्ता. समिय (*थमित i.e. थान्त) p. p. p. of सम (Sk. थम् to be fatigued, weary).

18. तो—ततः then बलग्गो—अवलग्नः clung to i.e. climbed up (initial अ lost due to syncope) नग्नोह—न्यग्रोध. The bunyan tree. विड्य बoughs and branches. एत्य < *एथ (from एतद्) on the analogy of तस्य < तथ or जस्य < यथ.

19. विषट् < विषटं or विहृमं, hideous, dreadful, deformed. सरिच्छ < सदृश similar to, resembling सप्ततल°....पामाणु Loc. for Instr. सप्ततल—मप्ततल seven-storeyed. परिकिण्ण—परिकीर्ण surrounded by.

20. तलाय—तडाग (Mar. तलाव) lake, pond. सह्य < सह्य (सह्य seems to be used for the regular महस्त or सहाम for the sake of metre). वेडिय—वेष्टित encircled by (Mar. वेडलेने) वय—वज herd of cattle.

21. एक्क—एक् (क् in एक् is sometimes doubled because it comes between vowels: cf. Woolner §15). अट्ठचल्लतुरिय°—note the tautology in चवट (चणल) and तुरिय (स्वरित) as well as in गद (गनि) and गमण (गमन). We can as well take the expression as अट्ठचल्लाए तुरियाए य गर्ह्य गमण जग्ग त which will obviate at least one tautology in गद and गमण. t मट्—मम (H. VIII 3. 113).

22. ओयरिय-अवतीयं Gerund of ओयर (Sk. अव + तृ) to get down; to descend. The word सोमिती seems redundant in the first line as the gerund ओयरिय cannot be well connected in the present sentence. To remove the difficulty we may either take सोमिती तेण as standing for सोमितिणा or emend ओयरिय into ओयरिओ. The v.l. of B does not present this difficulty समन्वासे—समन्वासे near, in the presence of (रामस्स). ठिओ—स्थितः

23. पळमणाहो—पळनाय. i. e. राम कओ (whence) \angle * कन. = कुतः (On the analogy of तओ \angle ततः or जओ = यतः) साह्मु Imp. 2nd Sg साह \angle वास् to tell. H. (VIII. 4.2,) treats साह as an आदेश for कप्. फुड—स्फुटं, clearly. मज्झ (or मज्झ) \angle महप् = to me.

24. सिरीमुत्तो—श्रीमुत्त. (सिरी \angle श्री by स्वरभक्ति or *anaptixis*). अहयं (\angle old Māgadhi अहकम्) अह. कुडुम्बिओ—a householder. बहएसो—बहदेशः i. e. वैदेशिकः one coming from a different country. (विदेश) a foreigner, stranger. निसामेहि—निसामय listen.

25. उज्जेणी—उज्जयिनी the capital of the अवन्ती, modern Malwa. नाम—(ind) named.—ति is superfluous. दसउर—दशपुर Modern—Mandasor in Malwa. The other names for the city are दशाग्रपुर or नगर मिन्वो—भूत्य. *lu.* = servant. Here used in the sense of a vassal, a tributary prince.

26. मोत्तूण—मुक्त्वा, (absolute with तूण), leaving, except. तिहुयग गुरुं—the lord of the three worlds, here सुव्रत or मुनि सुव्रत (the 20th of the 24 तीर्थंकर of the Jains. Cf. मुनिसुव्वयमुव्वयं नियसनाहं। पडमस्स इमं चरिय जस्स य तित्थे समुपपन्न ॥ Pc. 1.5). That तिहुयगगुरु here refers to सुव्रत is clear

from Pc. 33.56 where वज्रकर्ण is said to have on his finger a ring inset with the image of मुद्रन. निग्गन्या—निर्घन्यान् the 'fetterless monks. साहवो—साधुन् the saints. नापधरा—ज्ञानधरान् possessing केवळज्ञान or Absolute knowledge. नमोत्कार—नमस्कार. homage. (Usually the Jains pay their homage to the पंचनरमेष्ठिन्स i.e. the अर्हत्स, सिद्धस, the आचार्यस, the उपाध्यायस and the साधुस. Cf. पंचनमोत्कारविही etc. Pc. 22.27. The निग्गन्या in the stanza implies the सिद्धस, the आचार्यस and the उपाध्यायस.)

27. सम्मत-सम्यग्त्व-Right Faith, (which is thus defined in the मोक्षपाहुट (Stz. 90) हिसारहिए धम्मं अद्धारत्तदोमवज्जिए देवे । निग्गन्धे पव्वयणे सहहणं होदि सम्मत ॥). सुयं-श्रुत heard. देव O Lord (a king is addressed as देव and a queen as देवी). नुत्तेहि-मुप्पाभिः (fr. the base* तुप्प् instead of युप्प् as युप्पद्).

28. लक्ष्मण-लक्ष्मण, also called in this poem, लच्छीहर (लक्ष्मीधर Pc. 35.32), लच्छीनिलय (लक्ष्मीनिलय Pc. 34.12) or सौमिती (सौमिनि a matronym fr. सुमित्रा. Pc. 35.13). लद्धं-लब्धं achieved. एत्तो abl. sing. of एअ-एतद् H. VIII 82. Probably it is to be derived thus: एत्तो < * एत्तः < * एनत्तः analogous to तत्तो < * तत्तः i. e. classical तत्तः. कोउय-कौतुक curiosity.

29. पहिओ-पयिकः the traveller धीमूल. माहण gen. for Instr. साहहि. मम्मत्तरयण—the first of the three Jewels viz. गम्पग्गान Right Faith, सम्मज्ज्ञान Right Knowledge and गम्पवचरिय Right Conduct. the r. l. of A. C. means 'to him who was devoid of Right Faith.'

30. पारदी-फदिओ—पापदि-प्यंदिनः active in, engaged in hunting. For पारदी see H. VIII. 1.235 cf. Mar. and Guj.

पारध. मंदारण seems to be a forest near दशपुर or Mandasor. The r. l. डडारण of A seems to be a corruption fr. मदारण. रविपेण in the same context gives दशारण्ये (R.Pp 338) which is better in view of दशपुर. साह्व accu. sing. of साह्व a weak base fr. साहु. The form साह्वं is often met with in Pc. along with the regular साहुं. Cf साह्वं Pc. 32.20, साह्वण-ग Pc. 32.21, 41.70 एक-एक, H. VIII. 2.99; Woolner § 15.

31. गिम्ह-ग्रीष्म summer. सूर fr. Sk. सूर the sun. Cf. H. VIII. 2.64 मूर्यं becomes मुज्ज in Prakrit. मूरायव°...अगेमु Loc. for Instr. व्व-इव. भयविमुक्को-भयविमुक्तः free from fear. समत्तनियमो-समाप्तनियम one who has completed his vows. दढधिईधो-दुढधृतिः, धिइ resolution, firmness of mind. (इ of धिइ is lengthened for metre.)

32. कयंत सरिसो resembling (i.e. awe-inspiring) like-Death (कृतांत). सरिस < सदृश (Woolner, §24). अणाइ°—अनादि° without a beginning., °मिच्छत्त < °मिच्छात्व belief in the false religion (acc. to the Jains) or absence of faith in the True religion (i.e. Jainism). गन्तूण, gerund fr. गम. आरण्ये = अरण्ये—अरण्ये Note the metrical lengthening of अ to आ.

33. समणसीह—धमणसीह *lit.* a lion among the monks i.e. the foremost among the monks. Words like सिंह, व्याध, वृषभ etc. occurring as the second members of Karmadhāraya Compounds denote excellence. अत्तणो हिय—आत्मन. हित spiritual benefit. अच्छामि—आसे (H. VIII. 4.215.) I remain here. Pischel derives अच्छ fr. अच्छ (Gr. § 480), while Dr R. L. Turner traces it to आ + क्षि (निवासगत्यो). दुक्खविमोक्ख च कुणमाणो with a view to putting an end to misery of worldly existence.

34. भोगरह्यस्त—भोग—Worldly comforts and pleasures. थोव < स्तोक a little (H. VIII. 2.125.). अप्पहिय—the same as अत्तणो हियं above.

35. विसय°—पसग (प्रसग) close contact, attachment, अभिमुह (अभिमुख) *lit.* with the face turned towards, *i.e.* prone to, fond of. नाऊण—ज्ञात्वा (gerund in ऊण of ना < ज्ञा to know). पुच्छ—प्रछ् [पृच्छ्] to ask.

36. पसत्त—प्रसक्त given to, addicted to. वचिया deceived (in the matter of अप्पमुह—Spiritual happiness. Perhaps there is a pun here on अप्प Sk. अल्प—the meaning in this case being 'with trivial pleasures *i.e.* those derived from the enjoyment of विषय. The *v.l.* of B. seems to be intended to maintain uniformity with अत्तणो हियं, stz. 33, and अप्पहिय, stz. 85, above. This reading too admits of the pun explained above). ममिहिनि—Fut. 3rd pres. plu भम (भम्) to wander.

37. This stanza is intended to dissuade the king वज्रकर्ण from hunting which entails हिंसा. The simile in this stanza is quite striking. Just as a ball of iron goes deeper and deeper in the water so a man committing हिंसा is sure to go down to hell. जाहिंसि—वास्यसि Fut. 2nd sing. जा (या) to go. निरभिरामे—*lit.* not charming, joyless, cheerless (cf. अनन्दा नाम ते लोका...etc. बृहदारण्यक उपनिषद् ४.४.११)

38. तुमे त्वया (*lit.* VIII. 3.93) by you. सत्तपुदवीओ—सत्त < पृथिव्यः *lit.* seven earths, seven hells Acc. to the Jains there are seven earths, below our earth, of gradually increasing magnitude, called रत्नप्रभा, शर्कराप्रभा, बालुकाप्रभा, पक्वप्रभा, धूमप्रभा, तमप्रभा, महातम प्रभा. Cf. also Pc. 75.47—रयण-

पभा य सक्करवालुयकपभा य धूमाभा । एत्तो तमा तमतमा, सत्त अहो
होन्ति पुढवीओ ॥ In the midst of these lower earths lie hells,
नरक्स or निरयस. सद्दकुल full of, consisting of. पज्जन्त burning.
अणल Fire.

39. Description of hells ससिमूरवज्जिया निच्चं. These
hells are ever enveloped in dense darkness. Neither the
sun nor the moon ever shines on them (cf असुर्या नाम ते
लोका अन्धेन तमसा वृत्ता ईशावास्य उपनिषत् ३) पुडपाय°—पुटपाक 15a
medical term and means a particular method of preparing
drugs (The various substances are wrapped up in leaves,
covered with clay and heated in fire) The creatures
condemned to hell are similarly heated enormously as in
the पुटपाक-process of preparing drugs and subjected to
unbearable tortures कूडसामलि—कूटशात्मलि (or simply शात्मलि
cf Mar. सावरी) A silk-cotton tree. Its thorns are supposed
to be used for torture in hells करवत्त—करपत्र (Mar. करवत्त)
a saw, असिवत्त—असिपत्र a sword blade. जंत—यंत्र a Machine
A ref. to some mechanism of torture: such as Sugar-
cane-press or the like. The second line is not well
connected with the first; supply therefore, तस्य सन्ति.

40. एणमु—एतेपु (Sc. नरएमु or जतेमु above). पक्खित्त
hurled down, हीणा helpless, wretched. चक्खुनिमिसप्पि (निमिस-
निमिप्प winking of the eye), even for a moment.

41. °लोल, 'eagerly desirous of, longing' for. पुरिस ८ पुरुष
by dissimilation. केरिसय—कीदृश 'of what sort, of what
description.

42. क्किपाय°—क्किपाकफलमदुस comparable to the fruit of
the क्किपाक tree. क्किपाक (lit. of bad taste) a tree which is

45. मया-मृगा., animals or deer. अणाहा-अनाथा, help-
less, without anybody to defend them. मउह्या (मउ + उह्या)
-मयोहुता running hither and thither, for fear of being
killed by the hunters ; रण्ये-अरण्ये, in the forest. For
other instances of the dropping of the initial unaccented
vowels see Ghatge, § 60, p 35 मा हणमु-मा जहि don't kill.
(The Jains fancifully derive the word माहण which is con-
nected with ब्राह्मण from मा हण 'do not kill'. Those who
tell others to abstain from killing are माहणस, Brahmins.
cf. मा हण जीवेत्ति तओ माहणत्ति वुच्चति, Vh. I p 184). रसासक्त-
रसासक्त given to taste, addicted to pleasure * तिविहेण वज्जेहि
< avoid-हिंसा in three ways i.e (i) do not commit हिंसा
yourself. (ii) do not cause others to commit it and (iii)
do not give your consent to anyone committing it; तिविह
also implies avoidance of हिंसा (i) in thought, (2) word
and (3) deed.

46. एणमु, अण्णमु, *सण्णमु Loc. for Intr बोहिओ (बोधित)
p p p caus. वुह् (वुध्) to know. जाहे-यदा when. ताहे-तदा then.
ओयरिउं-अवतीर्य (absolute in इउ fr ओयर-अव + न् to alight
< to dismount). पणमई-प्रणमति bows down. The lengthening
of 'इ' is metri causa.

47. कयत्यो-कृतार्थः lit one whose purpose is served or
whose end is achieved. विमुक्कपावो-पावेहितो विमुक्को free from
sins. एत्थ < * एत्थ fr. एतद् analogous to तत्थ—fr तत्र fr तद्.

48. निग्गन्थाण-निर्ग्रन्थानाम्; निर्ग्रन्थ 'means a holy man;
< who has totally renounced the possession of property' (ग्रन्थ)
whether owned in public or private, hence a Jain monk.
दुक्करचरिया should be निग्गन्थाण चरिया दुक्करा the 'mode of life

plu. form साहवे (as well as साह्वं stz 30 above) are derived from the weak base साहव of साहु पमोत्तु—(absolutive of पमुच) = प्रमुच्य, *lit* leaving aside, *i.e.* except. अगस्त (Sc. पुरजो), in front of any one else. नामेमि caus. 1st Sing. Per. of नम to bend.

50. पीडवद्धण *lit.* one who increases delight, hence one who is a source of delight. But it is better to take पीडवद्धण as the proper name of the monk as is clear from प्रीतिवर्धनसत्तस्य मुनेः etc. RPP. 33 119. परमभावेण—(भाव, devotion) with great devotion, with all his heart. उल्लसितरोमंचो the hair on his body stood erect *i.e.* he felt a thrill of joy at the prospect of adoption of Jain layman's religion.

51. उवकासिय—उपोषित one who has observed a fast, it refers to वजरकणं. निययकाल—नियतकाल lasting evermore, eternal. भविया—भव्या or भविका, worldly people, people belonging to the mundane existence (भव) and obtaining salvations in the end. दुक्त्वाण Gen for abl. दुक्खेहिंती मुच्चन्ति pass. are released, are freed from.

52. चारित्त—चारिअं holy life. It is said to be (उवइठ—उपवित्ठ) (दुविह—द्विविध):—of two kinds (1) सागार (स + अगार) pertaining to those who possess a house *i.e.* the religious life of house-holders and (ii) निरागार (निर् + अगार the lengthening of अ in अगार is irregular) pertaining to those who do not possess a house *i.e.* the religious life of houseless monks. The former, which is observed by the house-holders (गिट्ठया) is called सालंबणं, probably because it possesses some support (आलंबन) as the house, a wife and

with the elision of the initial अ cf. रण्य pr. अरण्य. ऋडं-स्मृटं clearly, hence openly, publicly. विनयं कर to show modesty to As वज्रकर्ण was a vassal of सिंहोदर, it was necessary for him to pay homage to his overlord when he attended his Durbar but he had already vowed not to salute anyone else except a Jina. Hence the difficulty of वज्रकर्ण.

56. चित्तेज्जं मुमरिड-चिन्तयित्वा स्मृत्वा (supply य-व after this). The r. l. of II is simpler than this. While वज्रकर्ण was thinking hard as to how he should get out of the difficulty in which he found himself, he hit upon an idea that he should inset the ring on his right thumb with the image of मुनिमुब्रत so that whenever he *apparently* bowed down his head before सिंहोदर or made a salutation to him, *actually* he would be paying homage to the image of the Jina, set in the ring. Thus he would be faithfully observing his vow (see stz. 49 above) without offending सिंहोदर. But, it was not to be (see stz. 59 below) ! अगुट्ठ-अगुठ the thumb (Mar. आगुठी or Hindi अगुठी is probably to be traced to the practice of putting a ring on the thumb which is referred to in this stz.) रयणचित्तं-रत्नचित्रा charming with jewels i.e. studded or inlaid with jewels = रयणचियं-रत्नचिता which was probably intended but चित्त was used for metre. कारेमि caus. 1st sing. of कर like नामेमि fr. नम. मुव्वयं-मुब्रत (or मुनिमुब्रत) the 20th तीर्थंकर (see note on stz. 26 above). विव image.

57. कारावेज्जं-कारयित्वा (abso. caus. कर to do). दाहिणं & * दासिणं & दक्षिण (see Woolner p. 128) right. आविद्धा- worn, put on. हरिसं & हर्ष by स्वरभक्ति. भत्त-गात्र limbs i.e. body. °समुब्धसिय-°समुल्लसित tingling with, thrilled with.

VII 21; ref Pc. 9.47, 13.4, 72.32 etc. Cf पराहुत for a similar formation).

63. अक्ताए—आख्याते. अवसेण=अवसं—अवश्यं certainly, positively. Cf अपम्रंश अवसें H. VIII.4.427. हियइच्छिय < हृद् + इष्टं (हिय < हिद < हृद्) cherished by the heart

64. कत्य should have been compounded with देसवत्तब्बो, कह् < कह् < कथ denasalization due to metre. मन्त < मन्त्र counsel, secret plan. Note the discord in number in तुमं etc (sing.) and भणह (plu.).

65. वणिओ < वणिज a bania जउणा < यमुना (Cf H. VIII. 1 178) वरतणू consort, wife.

66. The words ओखणसिरी, उज्जेणी, अणंगलया and वेसा are accu. singulars (though with the loss of accu. terminations). The v. /s of A show a tendency towards simplification in such cases) आयल्लय < आचलता i.e. चंचलता restlessness Cf. H. VIII 4 231 (चल्ल < चल्). For the use of आयल्ल see Pc. 8.189, 24 15

67. तिब्बनेहरागेणं—तीव्रस्नेहरागेण with ardent (lit sharp) love and passion जह—जहा < यथा. वाउरा < वागुरा meshes, snare Either जह or व्व is redundant. Cf. Stz 69 below.

68. नियय—नित्य constantly. मे—मया (H. VIII. 3 109. Cf. Guj मे) दुपुत्तेण—दुद्धेण पुत्तेण.

69. As जह is already used व्व (इव) is redundant कामगयं—काम गय (lit. gone to i.e. carried away by) वित्त जस्स सो महिलाणुं—महिलाण अणुरागे रत्तो or महिलासु अणुरागे रत्तो.

70. सा i.e. अणगलया मुनियां—ज्ञाता (H. VIII.4 7). अ-सार—worthless कीरद्—क्रियते (Pass 3rd sing. pre. वर to do) कण्णभार—कर्णभार a sheer burden to the ears

71. सिरिधरा—धीधरा the chief queen (महादेवी) of सिंहो-
दर. उत्तम-रयण-आविष्ट—*inset with excellent jewels*

72. अहय *ref.* विज्जुयग. रायहर \angle रायघर \angle राजगृह *palace*.
परियञ्ज \angle प्रस्थित *set out*. निसि पञ्चोसे—*निशि प्रदोषे (निशि is super-
fluous as पञ्चोमे itself means the beginning of the night)*
Construe b:—सोहोयर पुच्छती सिरिहरा देवी मे मुया.

73. उद्विग्न—उद्विग्न *sad, dejected* दारुण *adv. excessively*.
अञ्ज = अञ्ज \angle अञ्ज ; *nasalization of अञ्ज for metre.*

74. विनयपराहुत—विनयपराहुतमुख, *averse to (showing)
modesty (to me) for पराहुत ref. note on sts. 62 above. जाव...
ताव—as long as. मुदरी voc. sing. कञ्चो \angle *क्त: < कुत whence.*

75. तो then.

76. उल्लाव \angle उल्लाष *talk, conversation*. बट्टइ—वर्तने *was
going on.*

77. असत्त \angle अराक्त्त *unable*. विसम^०—विसमा दुग्गा य पायारा य
जस्स or विसमो य दुग्गो य पायारो जस्स. पायार—प्राकार *rampart*,
defensive wall of a city or a fortress. पेमेइ—प्रेषते *sends i.e.*
sent. तूरत्तं adj. (पुरिम) fast. Cf. हे तुरिओ above, or adv. quick-
ly, forth-with.

78. मुनिदुदुरं—मुनिदुदुरं *very harshly*. मुनि^०—मुणिणा उच्छा-
हियं हियं जस्स सो. उच्छाहिय $<$ उत्साहित *instigated, inflamed,*
encouraged.

79. दिन्न—दत्त *given, presented*. The word may rather
be derived as विनीर्ण (वि + तृ to give) $>$ विदिन्न $>$ दिन्न. मापाएँ
यवहरन्तो *behaving deceitfully*. निब्बुई कुण *i.e.* निब्बुइं कुण *to
give delight to, to please.*

80. आगन्तु—आगत्य. निच्छएण (has an adverbial force)—
निश्चयेन *certainly*. जीयं $<$ जीविजं (by syncope).

81. साहण < साधन army. धम्मदार दा, *lit.* to allow an open door to Religion *i.e.* to give freedom to lead religious life unmolested. वज्रकर्ण pleads that he should be allowed to follow Jainism which he had recently adopted; he would give up his kingdom, treasury, etc. for that sake.

82. पद्मना आरुदा—पद्म आरुह, to take a vow (Cf. प्रतिज्ञा आरोहु etc. मुद्रा० III. The Mar. पैज is to be traced to पद्मना). अ-मओ = अ-मृतः, वज्रकर्ण says that he would not give up his vow as long as he lives. विमुचामि (Sc. पद्मं).

83. रोह Caus. of रुध < रुष् to besiege. विनास to destroy, devastate, Caus. of विनश् < विनश् to perish.

84. Stzs. 24-84 constitute श्रीगुप्त's reply to राम's question in stz. 23 above. सुन्नागारं—सुन्नाई अगाराई जमि (त गाम) सुन्न *lit.* void *i.e.* deserted.

85. दज्जत pres part. pass. दह < दह् to burn. (For the cerebralization of द in दह see H.VIII. 1218). कुडीरय < कुटीरक, a hut. दद्ध < दग्ध burnt. घडपिठारणं (sc. कए) for the sake of, in search of jars and pitchers.

86. दट्ठूण(ड)-इ, supplied by J to restore the metre, is an expletive (See H. VIII. 2.217.) The r. l. of A. B. C. does not involve the metrical flaw and hence is preferable. दयावन्नो (also आवन्नदओ) moved to pity. महगघ-महाघं costly (Cf. Mar. महाग). कडिसुत्त-कटिसूत्र, waist-band.

87. देसिओ (same as वइएसो stz. 24 above *i.e.*) श्रीगुप्त-

88. सुदुस्सह < सुदुःसह extremely unbearable. इमस्स etc. Construe: इमस्स पुरस्स भूमीए etc.

89. क्रमेण—क्रमेण gradually, by stages. बाहिर्द्वेसे—बहिर्द्वेसे in a place (उद्देश) outside (दसबुर). चंदणह—चंद्रप्रभ the 8th तीर्थंकर of the Jains. भवण, house *i.e.* Shrine (चैत्य). घोऊण < स्तुत्वा (absol. घु (घुण) < स्तु) having praised. घोऊण may be taken as an infinitive, meaning, 'in order to offer their prayers.'

90. पंथ < पथिन् a road. स्त्रीण < स्त्रीण fatigued, weary. सीया and स्त्रीणा accu. sings. with the accu. term. dropped for metre. cf. the v. l. of A and C. पविसरइ—See note on stz. 54 above. सो *i.e.* लक्खणो. अनुणाअ (also अनुणाअ) < अनु-शात, permitted. दारपाल < द्वारपाल door-keeper, porter. .

91. निविद्ध < निविष्ट sat down; or it may be primitive for the causal निवेसिअ seated. भुजावेहि Imp. 2nd sing. Caus. भुज to eat. भूमार < भूपकार a cook, by syncope (Cf. जीय < जीवित, राडल < राजबुल etc. see Ghatge, p. 36).

92. जप < जल्प to speak. प्रिया < प्रिया *i.e.* सीता. तम्मि अमृते is a Loc. absolute construction.

93. भूमार-वई—भूपकार-वति head-cook. अन्नपाणमारिय—अन्न + पाण + आरियं, म after पाण is a Sandhi-consonant. See Ghatge, p. 42. एयस्स-एतस्स *i.e.* एतस्मै. वराहार—वर + आहार excellent or choice food.

94. जहिच्छाए < ययेच्छया *i.e.* ययेच्छम्. अमय < अमृत nectar, ambrosia. तणू accu. pl. of तणु body. Please insert in the translation, that of the second line as follows, " And that food, possessed of all the qualities (of excellent food) gave delight to their Lodies, like nectar." मुहावेइ < मुसापयति < मुसयति denom. fr. सुप्त cf. लिहायिअ < लिहायिअ < लेयिअ.

95. अमुणिय°—न मुणिया (अम्हं) गुणा जेण सो, तेण; मुण to know. Note the देहलीदीप position of अम्ह in this stz. It can be connected with the previous word to form a सापेक्ष समास (i.e. = अमुणियम्हमुणेण) as well as with कज्ज which follows it. ववहरिय p p p. ववहर < व्यवहृ to do, to perform.

96. अनन्यदिट्ठी—अनन्यदृष्टिः (इष्टि faith) who was not devoted to any other faith than Jainism. पाधिही—प्राप्त्यति Fut. 3rd sing. पाव (प्र + आप्) to reach, meet with. धिरत्त्यु-धिगस्तु. It is really धि + अत्य, र being inserted as a Sandhi-consonant cf. अन्नपाणमाईयं stz. 93 above. धिरत्त्यु here governs the Instr. Sometimes it governs the Genitive as in धिरत्त्यु ते जसोकामो—उत्तराध्ययन Ch. 26.

97. तुमं—त्वंम् (H. VIII. 8.90 Cf. Hindi तुम, Mar. and Guj. तू) पीई=पीड. पीड कर to make friends with (cf. stz. 135 below) समय=समक=सम with.

98. अइगअ < अतिगत went away. पवणवेग with the speed of the wind (पवणस्स वेगो विअ वेगो जस्स सो). रायहर a palace. See stz. 72 above

99. अत्याणिमडव—आस्थानीमडप The Darbar Hall, the royal court (मडव cf. Mar. माडव). One expects सीहोयर in place of सीहोयर of J. to obviate the metrical defect. Cf. v. l. of A and C. मडपगन्म i.e. पगम्भमई, of mature intellect, resolute-minded. It is of common occurrence in Pc. (Cf. 107.1 etc.) भरह* < भरय < भरत. भरत here as well as in Pc. 33.100 and 101 below, we think, refers to राम. Our reason for this is as follow :—ऋषभ the first तीर्थंकर was born in the इक्ष्वाकु family. His son was

named भरत, the 1st of the 12 चक्रवर्तिन्s acc to the Jains. It is natural that the family of the इक्ष्वाकुs was named after this भरत who was an illustrious figure in it and राम belonging to the इक्ष्वाकु family is therefore called भरत. (Cf. the इक्ष्वाकुवंश is called the रघुवंश after another great king रघु.) Acc. to Dr. A. M. Ghatge, however, भरत should refer to भरत himself, the younger brother of राम, who had become king of अयोध्या, after the death of his father and the exile of राम. लक्ष्मण is, no doubt, going to सिहोदर by राम's order but he professes himself to be a messenger of भरत the king and acting as one sent by him. लक्ष्मण, probably thinking that राम's order would have no influence with सिहोदर, takes recourse to this device. विसृज्य < विसृजित, i.e. विसृष्ट. sent. पाम् < पार्श्व, side.

100. आज्ञावह—आज्ञापयति orders पेरत < पर्यत border. वसुमई—वसुमती the Earth.

101. पठत्तो—प्रोक्तः Said (पठत्त is used for पठत्तयत a case of the use of the pass. for the active). याणई-जानाति (इ lengthened for metre), जाण (याण) to know, to discriminate between. जइ does not make a happy sense. Can we emend जइ to बह to improve the sense? अह (अय) is used to introduce a question? 'Are the masters pleased etc..?' विणयमडगयाण is equal to बहगयविणयाण-अतिगत-विनयानाम् disobedient (lit. those who have transgressed the bounds of modesty). मिच्च < भृत्य servant, vassal. पहू—प्रभवः masters, kings, lords. पसज्जंनि-प्रमाद्यते (Pass. for active प्रमीदन्ति).

102. मह एस वज्जयण्णो i.e. मह एस मिच्चो वज्जयण्णो this

my creature or vassal वजरकर्ण (see stz. 79 above). विणय°
—विणयाओ परोहुत्तो माणिओ य. माणिअ—मानिक or मानित (माणो
संजाओ जमि) proud, arrogant. मुइओ < * मुचितः < मुक्तः spared,
i.e. I have let him off alive. तत्ति < तृप्ति satisfaction,
pleasure.

103. जपियव्व (pot. part.)—जटिपतव्व, prattling. मग्ग
वयणेण—मम वचनेन. at my word, because I ask you.

104. सोऊण—श्रुत्वा (gerund of सुण to hear). हन्तव्व
(pot. part.)—हन्तव्य, fr. हण to kill.

105. कुमार Prince i.e. लक्ष्मण. मह वयण°—‘Listen to
my words, in short.’ सव्वसखेव—सव्वस्स (वयणस्स) सखेवं, the
core of all my speech or argument; a brief statement of
what I have to say. लहु (adv.)—लघु, quickly, forthwith.
पडिच्छाहि—प्रतीच्छ, accept, prefer (Imp. 2nd sing. पडि + इच्छ).

106. मेत्त < मान सयल°—सयल + परिधव + अत्थाणी (assem-
bly hall—same as अत्थाणिमंडव in stz. 99 above) नाणा-
चेट्ठा°—नाणा चेट्ठाहि आउलिया—agitated with various (नाणा
ind.) (menacing) gestures or movements (चेट्ठा < चेष्टा,
such as brandishing their fists at लक्ष्मण, grinning their
teeth and drawing out their swords). दुव्वयण—दुर्वचन
abusive words, loud threats कल्लोला waves, i.e. heaps
of (दुव्वयणाणि).

107. This stz. along with the 1st line of the next
describes the various चेष्टाs of the excited kings and
courtiers in the assembly. केइ—केचित् or केअि some (of the
soldiers there). सहसत्ति—सहसा + त्ति all of a sudden. उक्कड्डे-
ऊण—उत्तृप्य having unsheathed. छुरिया < शुरिका dagger, knife

(cf. Hindi छुट्टी). टल्ल बहल्ल—*a* नाल्ल comp. = टल्लबहल्ल. The word बहल्ल in the comp. is redundant.

108. नुबिदिठं (Se. लखनं)—नुबिदु, inf. of नुबेड < नु बिद to surround. पदम-प्रवृत्ता began नमन इव etc.—The simile vividly brings out the stalwart and huge figure of लखन as compared with the puny figures of the rival kings who must have looked before लखन like Lilliputians before Gulliver.—नमन < नमक, great mosquito, सननेन. i.e. सनन on all sides. नमस्मिन्—नम + स्मिन् + नमो whose mind is free from fear, dauntless. सन-metre requires सन, or नमस्मिन् for नमस्मिन्-मुष्मिन्.

109. करलन-घाना < घाता (f.) seems to be an archaism for घात < घात (m.) blow, stroke. The r.l. of A and C removes the archaism के एत्थ some (के accu. pl.) of them there (एत्थ) जा + हन to strike. hit. जंघाबलेन by the force of his legs. भुजबलेन by the force of his arms. Does this refer to wrestling? पाडइ-पातयनि (Cau. पड < पन् to fall) threw down.

110. मोहेन हनइ जोहं. i.e. लखन lifted up one soldier and hurled him against another. पहिरहार < पाणिग्रहार, a kick with the heels. बिदिमसट्टि-बिदिम्रा (= बिदिम < बिदिम broken, shattered) पट्टी (< * पृष्ठ f. MW. = पृष्ठ back) जसम व. वगइ य etc.—वगइ < वग. to avoid, exclude. लखन, a true warrior that he was, did not molest those that had already fallen with their face downward.

111. सा, परिहा and भग्ना stand for स, परिह and भग्न. Note how सा which is normally a rom. form is used with the force of accusative; or take सा...भग्ना as

54 27; 61.1) समादृढ—समाविद्ध p.p.p. of सम् + आ + व्यप् to brandish, whirl. भमाड Caus. भम < भ्रम् to rotate, revolve.

115. ह्यमाण°—ह्यो माणो जेमि ते ह्यमाणा, ह्यमाणा य वहिया य जोहा जेमि तं (रिजवलं). ह्यमाण—ह्यमान crest fallen, humbled down. वहिय < *वचिन fr. वध् to kill. भग्न < भग्न de-fecated. पलोअ < प्रलोक्य् to observe, see. गोउर < गोपुर, a city-gate.

116. साहु ति माहु. *i.e.* साहु साहु ति. लोगो—लोक. (क softened to ग as in अर्धमामघी cf. एग, उदग). एस्केणिमेण—एस्केण + इमेण. सुहडाणीयं—सुहड + अनीय (< अनीक army), a crack battalion मीहेण य etc. a good simile where लक्ष्मण is compared to a lion and the whole army of सिंहोदर to a herd of deer (मयकुल < मृगकुल).

117. बाल god of death, Yama. जोह (also जुग्न) < युष् to fight with. The root युष् is generally used intransitively समरममत्थ—efficient (समत्थ < समर्थ) in warfare

118. बिहल < बिह्वल, agitated, perturbed. (बिन्नल and भिन्नल are the alternative forms. See II. VIII. 2.58) बेविय < बेविन trembling. गन्नु (gerund गम)—गत्वा. उण्डउण (< उण्ड उण्ड < उत् + ण्) —उत्थय, leaping up आवद्द—आरद्द < आह्व (II. VIII. 4.187) to drag

119. निषयमुय°—निषय + अमुय (< अनुय, upper garment) etc. लक्ष्मण caught hold of the Sovereign Simhodara and tied him fast by the neck with his upper garment and led him like a bullock to Rāma. What a sad plight this haughty Simhodara is reduced to by Lakṣmaṇa!

120. पदनिषात—पदं जेमि भिक्षा (वर्मपात्र) दयनगणित, tears. शरण, refuge, protection. अमरन helpless.

an independent sentence and supply तं before दृष्टुम्. The r. l. of A and C is better as it does not present this difficulty. मत्तमहा° note the tautology in महा and वर; or महा, huge and वर, excellent.

112. कुंजरेषु all the locatives in this line stand for the instrumentals. सो, i.e. सीहोयरो. मेहो च्च etc. a good simile in which king सिंहोदर is compared to a cloud in the rainy season and लक्ष्मण to the sun. It suggests that सिंहोदर howsoever powerful, was too weak to resist the vehement attack of लक्ष्मण, just as a cloud, though large is incapable to obstruct the rays of the sun for a considerable time. जलयकाल, the rainy season.

113. आवयन्त < आपतत्. pres. part. अ + पत् to advance, to rush on. सर्वत्रो समन्तेन (usually सर्वत्रो समन्ता) on all sides. गयत्तम्भ < गजस्कम्भ the post to which an elephant is tied. (Mar साव is derived from स्कम्भ and not तम्भ. स्कम्भ itself comes from the Vedic स्कम्भ to support). उन्मूलकञ्ज gerund of उन्मूल < उन्मूलन् to uproot, अस्मिदृष्टो (Deśi) (Sc. रिजमेनेन) encountered, rushed at. (Cf. Pc. 6.182, 45.7, 98.27) H. records अस्मिदृष्ट < संगम् which is synonymous with the root in अस्मिदृष्ट here. (Cf. Mar. भिडणे) The r. l. of B means the same things as अस्मिदृष्टो.

114. गयतुरय°—accu. plu. dissolve—गण्यु तुरण्यु य (आहृदा) दणिया भडा ते. दणिय—दण्यो संजाओ जस्म or < *दणित = दृण् p.p.p. of दृप् to be haughty. परिहृत्य°—(लक्ष्मण) whose enthusiasm (उच्छाह) was keen (दच्छ) and alert (परिहृत्य). The PLN gives परिहृत्य as equivalent to दच्छ, as such परिहृत्यदच्छ involves a tautology as in जदूरसामन्तेन. For परिहृत्य cf. Pc.

54.27; 61.1) समाद्विद्ध—समाविद्ध p.p.p. of सम् + आ + व्यच् to brandish, whirl. भमाड Caus. भम < भ्रम् to rotate, revolve.

115. ह्यमाण°—हओ माणो जेमि ते ह्यमाणा. ह्यमाणा य वहिया य जोहा जंमि त (रिजवल). ह्यमाण—हस्तमान crest fallen, humbled down. वहिय < *वधित fr. वध् to kill. भग्न < भग्न defeated. पलोअ < प्रलोकय् to observe, see. गोडर < गोपुर, a city-gate.

116. साहु ति साहु. i.e. साहु साहु ति. लोमो-लोक (क softened to ग as in अर्धमागधी cf. एम, उदय). एक्केणिमेण—एक्केण + इमेण. सुहडाणीय—मुहड + अणीयं (< अनीक army), a crack battalion सोहेण य etc. a good simile where रुदमण is compared to a lion and the whole army of सिंहोदर to a herd of deer (मयकुल < मृगकुल).

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118. बिहल < बिहवल, agitated, perturbed. (बिम्बल and भिम्बल are the alternative forms. See II. VIII. 258) वैविय < वैपित trembling. गन्तु (gerund गम) —गत्वा. उण्णइऊण (gerund उणय < उत् + णत्) —उत्पत्य, leaping up. आयइइ—आकइइ < आकृप् (II. VIII. 4.187) to drag.

119. निययमुय°—नियय + अमुय (< अंमुक्, upper garment) etc. रुदमण caught hold of the Sovereign Simhodara and tied him fast by the neck with his upper garment and led him like a bullock to Rāma. What a sad plight this haughty Simhodara is reduced to by Lakṣmaṇa!

120. पदमिक्का—पदि जेव्व भिक्का (कर्मपारय) नयनमल्ल, tears. यरण, refuge, protection. अवरण helpless

121. सुविडल-सुविपुल big, large. रक्खसंड-वृक्षपट a grove of trees. उल्लव to hang हणेत (inf. हण) उल्लवेमि-I shall hang him till death (*lit.* to kill him). The translation may be modified accordingly.

122. ताण(स्यन्तीणं Gen absolute construction implying disregard for the ladies of सिहोदर) गुरुममीव, *i.e.* near राम. कहिओ (Sc.गुरु) told, informed

123. एत्थाओ-एत्थ + आओ; आओ < आअओ (आगतः) or आआओ (आयातः).

124. सामिय (स्वामिक voc.) O, Lord. सन्धि, peace.

125. पयाहिणा-प्रदक्षिणा, circumambulation, *i.e.* moving in a clockwise direction round a deity or a person ■ a mark of respect keeping it or him always to the right.

126. सुहासीण-सुह (-सुख) + आसीन, पहट्ट < प्रहृष्ट delighted सीया, *i.e.* सीय as in A and C संभम-सम्मम confusion embarrassment सिणेह-स्नेह affection, devotion.

127. कुसल पुच्छ (or परिपुच्छ), to ask after the welfare of a person, to say, 'how do you do?' भद्-भद्र used in familiar address = my good sir.

128. जावुल्लावो-जाव + उल्लावो = (उल्लाव Conversation, talk.)

129. गिरिरायचूलिया-गिरिराज (mount मेरु or मदर) + चूलिका (peak, Summit) कुसुदवाएण-कुसुई जेव्व वाओ तेण-कुश्रुतिवातेन. कुश्रुति false doctrine, wrong faith. For the idea cf. मेरस्स चूलिया इव निक्कपा सीलघारिणी सीया Pc. 94.6.

130. भवोहमहण-भव + ओह (ओघ) + महण (मघन) भव (1) Worldly existence; (2) birth 'निलोय', worshipped in

the three worlds, viz., the heaven, the earth and the lower world. परिमहिय ppp. परि+मह to worship, adore. कह-कहं (metrical denasalization, cf एव for एवं, तुम for तुमं etc.) पणमिज्जयड—The text here is defective, the syllable य being unwanted. All our mss. show the correct reading पणमिज्जइ here. पणमिज्ज pass. of प+णम to bow down. उत्तिमंग (head) < उत्तमाङ्ग by dissimilation—as in गरु < गुरु, मउल < मुकुल, पुरिस < पुरुष etc.

131. अवसीयन्त—अवसीदत् pres. part. अव+सद् to become disheartened or dispirited. In view of the following °पडियस्स, अवमघस्स for अवसीयन्तस्स would have been better.

132. रामवणिट्ठ—The younger (*lit.* the youngest) brother of राम *i.e.* लक्ष्मण तुमे (gen. sing.)—तव. इट्ठ-इष्ट, desired, liked, agreeable.

133. Observe the magnanimity of वज्रकर्ण in pleading for the release of his enemy सिंहोदर. It shows how thoroughly he had imbibed the spirit of अहिंसा. सण < तुण grass.

134. उण्णुट्ठं < उड्णुट्ठ declared, proclaimed. मुवको < मुवत् (Cf. Guj. मूवयो.)

• 135. पीई वया—See note on stz. 97 above. समयसमावन्न°—समावन्नेण समएण (उण्णो जो) पणओ तं पइ पमुहा; or समयं समावन्ना, (अओ जेव्व) पणय (पइ) पमुहा समय, alliance, treaty. समावन्न brought about occurred, taken place. पणय affection, love, goodwill. पमुह inclined to (*lit.* facing.)

136. अमाण—अस्वानां, समविभागेणं कुणइ supply विभागं as is rightly done by रविपेण :—विभागं समभागेन...अकरोदमो (Rpp. 33.309) or समविभागेणं कुणइ may be समविभागे (acc. pl.

समविभागान्) णं (indeed) कुण्ड in which case विभागं is not to be supplied. देइ supply विभागं as its objects.

137. विचुड्डग at last gets the ear-rings of queen श्रीचरा, thanks to the influence of Jainism, without committing a theft. He could now please अनगलता by presenting them to her!

138. दुहिया < दुहिता daughter (धूया is the alternative form). ठविय < स्वापित p.p.p. of the Caus. ठा < स्था.

139. सीहोयरमाईहि—सीहोयर + म + आईहि the म is the संधि consonant; see Ghatge p 42. तिण्णव—तिण्णि + एव (त्रीणि + एव) an unusual संधि (Cf. Pc 53.133 समासपतिइ; Pc. 53.67 भमरेसुज्जी; Pc. 101 85 हवइइह)

140. पवुत्त (पवुत्तवत् Pass. for active) < प्रव्युक्त (प्र + वि + उक्त fr. वच् to speak) spoke, said. महिला-संगह—महिला-संग्रह marriage cf. दारसंग्रह

141. भरह—भरण here refers to राय's brother who ruled over अयोध्या after the death of दशरथ. लक्ष्मण means to say that as they were banished from भरत's kingdom, they must leave his territory and go to some other place like the mountain मेरु and staying there (for 12 years acc. to Vh p. 241) they would return to अयोध्या, and on their way back, he would marry the princesses offered to him just then (Read Pc. 31.100).

142. तइया—तदा (H VIII. 3.65). पाणिगृहणं marriage (lit. holding the bride by the hand in marriage).

143. वितण्ण < विपण्ण dejected. पप^२—पपो (thick i.e. long). विरहो (separation). जेव्ज जलस्र्म आवत्तो (—आवत्तं whirl-pool) जमि सो, सोओ जेव्ज समुहो. This is a case of परंपरित्तरा

as there is a superimposition of जलावत्, on विरह dependent upon that of समुद्र on सोऽत्र.

144. नरवसम-नरवृषम i.e. नरव्येष्ट foremost among men
विमणाओ-विमननः down-hearted, dejected. धूया < दुहिता
daughter.

145. जिणहर-जिनगृह sanctuary of the Jina (चंद्रप्रभ).
सुह-सुख (adv.) happily.

146. चेदयहरं, same as जिणहर above चेदय < चैत्य (by
स्वरभक्ति). It appears to be a *motif* patent with विमलमूरि to
represent राम and लक्ष्मण leaving their temporary residence
during exile, at night when people are fast asleep (see
e.g. Pc 32.1,2). घरवावार-गृहव्यापार household duties.

147. वज्रममण is king वज्रकर्ण now turned a monk.
सम्माण° the Loc. is for the Instr.

148. मन्दमन्दा has really the adverbial sense, equal
to मन्दमन्दं or मन्दं मन्दं slowly and gradually. मेदणी = मेदणि.
तरुण, young, fresh. The r.l. of B meaning 'fruit of excel-
lent trees' is preferable. पभूए—प्रभूतानि many. Note °फले
and its adjective. °पुण्ये and पनूए are accu. pl. *mas.* (a
case of change of gender, फल being of the *neuter* gender
in Sk.) कूयवद्—the name of a country. °रवियेण has कूवर
in this context (see R.Pp. 33 332). °महावण्य°—°महावप्र°
huge surrounding walls, ramparts भिग < भृग a bec. विमल-
कुमुमिए—विमलाई कुमुमाई सजायाई जमि. Note how the poet
skillfully interweaves his name in the concluding stanza
of every canto of this poem, whence the पठमचरिय is
technically called the विमलाद्रव्यान्व (marked by the word
विमल in a special way) just as the क्रियात्राजुनीय of भारवि

is ध्यङ्क (ध्री + अङ्क) or the शिष्टुपालवध of माघ is लङ्म्यङ्क or पञ्चपुराण of रविशेष is रव्यङ्क. (In fact the Kuvalayamālā 834 śāṁ = 777 Ad) refers to our author by the name विमलंक cf. आरिसर्षे विमलको विमलं को तारिसं लहइ अत्य । अमयमइयं च सरमं सरस विम पाइयं बरस). Apabhraṁś—poets like पुष्पदन्त, कनकामर etc. also observe the same convention. विमलमूर्ति observes (another convention also of the Rāmāyaṇa and the classical epics like the रघुवत्, etc., viz., that of having a change of metre in the last stanza (or stanzas) of each canto. The metre of this stz. is सङ्घरा.

Canto 34

The Tale of Valikhilya

1. अच्छन्तानं-अच्छन् pre. parti. of अच्छ (see note on Pc. 33). निमा-नृपा thirst.

2. कीलद्-कीडति (for the softening of-ङ्-to-ल्-see II. VIII. 1.202; cf. पीलद् < पीडयति, तलाय < तलाय etc.). कल्याणमान्-who is in reality a maiden named कल्याणमालिनी daughter of बालिखित्य king of कूपवर्द and son of महारय (see Pc. 34 58 below). ति is superfluous in view of नामं. (Cf. सीहोदरो ति नामं etc. Pc. 33.25 above)

3. तीरावर्त्य-तीरे अवस्था (position, stand) जम्स तं or तीरे अवस्थित इति. पेसेद्-पेस to send. तस्स i.e. लक्ष्मणस्स (equal to तस्मै, genitive for dative which is absent in Prakrit). वम्महं-वम्महस्स मरोहि तादिजं सरीरं जस्म (for the change of म् to व् ref. II. VIII. 1.242). बल्याणमान् being a lady in disguise is naturally enamoured of the handsome लक्ष्मण.

4. एह-एत (Imp. 2nd pers. pl. आ + इ). तुह-Gen. sg. of तुम्ह = तुम्हद्. Note here the discord of number in एह (pl.) and तुह (sg.) which should have been तुम्ह (acc. to II. VIII. 3.102). दरिमणुं-दरिमण (< दर्शन by स्वरभक्ति) + उस्मय (उस्मय) + मुहं (मुखं). महद्-मह to desire, yearn (II. VIII. 4.102). एहं—Metrical nazalisation of इह.

5. सपत्तिओ-मंप्रस्थितः set out हु < मु < मन् (due to omission of vowel; see Woolner § 24) indeed. बामलं-बरग-कराग्र finger. एक्कामणे-एकामने; बल्याणं seated लक्ष्मण on the same couch as his. चिय पेसिओ (sent < प्र + इप्) should be emended to चपेसिओ i.e. was led to the interior of; or can we take पेसिओ as a contraction of पेसिओ > पप्सिओ > पेसिओ?

6. गो-लम्बणो. विष्ययोगे-विप्रयोगे *i.e.* दूरे yonder there. भाया-
भ्राता (cf. Hindi भाय and भाई). चिट्ठए = irr. for चिट्ठइ =
तिष्ठति (Palatalisation of त; see II. VIII. 1-199 and Woolner
§ 7). वरुज्जाणे-वर + उज्जाणे. The 2nd line is a bit obscure.
The idea seems to be that रुदमण would not tell कल्लण°
anything about himself so long as he did not go to राम
(supply one more न to clarify the syntax). We think
even अत्तं does not yield any happy meaning, and thus
would propose अन्न instead as in the stanza immediately
following we get a reference to food (Raviçēṇa's version
also shows अन्न in this context, see RRp. 34.12). Or the
line would better be emended as ताव नयामि से° अन्न, वच्चामि,
तओ कहिस्से ह. Trans.—'I shall, in the first place (ताव) take
(some) food to him (*i.e.* राम), (here) I go; I shall tell
you (all about me) afterwards. कहिस्से < *कयिप्पे = कययिप्पे
(the irr. use of आत्मनेपद should be noted).

8. बहुविद्यप्पं—विद्यप्प < विकल्प kind, variety. उवसाहिय-
उपसाधितं *lit.* Caused to be prepared, *i.e.*, ready. मणोज्जं-मनोज
(due to the assimilation of ज् to ज in ण, see Woolner § 36
and II. VIII. 2.83. The alternative for मणोज्ज is मणुण्ण)
आणिज्जउ-आ + णी + इज्ज + उ (Imp. pass. 3rd pers. sg. इज्ज
being the passive sing. in Prakrit).

9. बीसज्जिओ < *विसजित = विसृष्ट (वि is lengthened into
बी for metre). पडिहारो-प्रतिहार; = porter, door-keeper.
ससीदस्स-(ससीतस्य) सीयाए सहियस्स (सहबट्टोहि).

10. सहोयरो—brother. (*lit* born of the same mother,
सोयर < सोदर meaning twin-brother).

11. The messenger thought that राम was the सहोदर

of लक्ष्मण but as a matter of fact राम was a half-brother of लक्ष्मण. राम's mother was अपराजिता and that of लक्ष्मण was सीमित्रा. See Pc. 25.7ff. पासं-पाश्वं (Cp. Mar. पाशी, Hindi पास, Guj. पासे).

12. अम्मुट्ठिओ—अम्मुत्थितः was greeted by लक्ष्मण rising from his seat (Cf. 89.27 अम्मुट्ठाणं काउं etc. अम्मुट्ठाण being a mode of receiving persons of respect). एत्तो-आयन् (Nom. sg. pre. parti. आ + इ to come). साहीणो-स्वाधीनः here meaning simply सहित (Raviṣeṇa has: सीतया सहितः in this context, RPP. 3422).

13. सव्यम्मि सुपडिउत्ते-सुपडिउत्त-सुपरिवृत्त-Properly arranged, finished (पडि° < प्रति = परि) (Cf. Pc. 15.95 and 64.15). काउं-कृत्वा. मज्जण°—lengthening of इ in °मोयणार्हियं is for metre. पवेमिओ-प्रवेशिनः (p.p.p.caus. प + विस; p.p.p. primitive being पविद्धो).

14. Please read पणमिऊण for the misprint पणामिऊण. सुणमु तुम्मे shows a discord of number, सुणमु being Imp. 2nd pers. sg. and तुम्मे nom. pl. The discord will be removed by substituting तुम for तुम्मे. परमत्थं सारसम्भावं—परमत्थं the fact, truth. सारसम्भाव—the essential (सार) truth (सद्भाव). Note the tautology in this expression. (Cf. भूयत्थं सारसम्भावं Pc. 31.87 where भूयत्थं is the same as परमत्थं).

15. उज्झिऊण-उज्झित्वा setting aside. लज्जा = लज्ज obj. to उज्झिऊण. ओइधइ-आमुचनि (acc. to P५५ or better still) अवमुचति takes off (°इध is चिध < चिह्न H. VIII. 2.50 and Woolner § 52). कचुयं-कचुकं robe, gown. नज्जइ-जायते passive जाय (H. VIII. 4.252) was known to be i.e., looked

like, नज्जइ is usually used by विमलनूरि to introduce a Simile or a Poetic Fancy.

16. जोव्वण^०—जोव्वणेन य लायण्णेण य कंतीए य पडिपुग्गा, कमल-रहिया—separated from, destitute of her lotus seat. नवग-सिरी—भवनश्री is the भवनवासिनी goddess of Jain Mythology. पञ्चक्का—प्रत्यक्षा actual, incarnate.

18. लज्जोण^०—लज्जा + भोग्य (मवनत bent low) + उत्तिमंगी— who bent low her head (उत्तिमग—उत्तमांग) out of bashfulness or modesty.

19. गुरुमारा—pregnant (See Pc. 96.12). मेच्छाहिर्वा- i.e. रत्नमूर्ति the chief of the क्षत्रोन्नद स्लेच्छs as will be seen below. बद्धो—taken captive.

20. इह गन्नुप्पन्नो—is equal to इमाए गन्माओ उप्पन्नो just as इह पुरिसामी above is इमाए पुरीए सामी. Our author seems to be fond of using इह for the genitive of a demonstrative pronoun, especially in सापेक्ष cpds. होही—Fut. 3rd. per. sing. हो (मू to be). Take होही with पुत्तो as well as with रज्जे (रज्जे होही i.e., will be installed on the throne of this kingdom.)

21. जाया—जाता born. सिद्ध < सिट्ठ told.

22. नाम रत्तं is the same as नामं पडिट्ठियं i.e., was named (lit. a name was given me). नवर—केवलं (H. VIII. 2.187). सम्भाव—सद्भाव see stz. 14 above.

23. रज्जाहिवो पट्ठिविओ—was crowned king. Supply इति after महिला and take 'समवत्ताया' as = 'समवत्ताय' 'समवत्ताया' (Nom.) seems to be due to the attraction of 'महिला.'

24. मोएह—मोचयन Imp. caus. 2nd pers. pl. गुह्योय^०—^०तविय < *तवित = तप्त tormented.

25. विसयदब्बं-विसए दब्बं wealth in my country. वेमेमि-
प्रेष्यामि I shall send to the म्लेच्छाधिपति whatever money
I have in my kingdom as a ransom (or the idea may
be : I have to send every year a large amount of
money as a tribute to the म्लेच्छs). -

26. Read रामेण for the misprint रोमणा. आसासिया-
आश्वासिता was comforted.

27. ताव-जाव so long-as. कइएमु दिवसेमु = कइएहि दिवसेहि
(Loc. for Instr.) in a few days.

28. एव=denazalisation as usual for metre. तोसं गया-
तोष गता i.e., was pleased. जणए व विमोइए i.e., as if at the
release of her father. उल्लसिय°-उल्लसिया (उल्लसिता: bristled)
रोमाणं कूवा (कूपा: pores) जीए सा. सहससि-सहसा इति
(ति being redundant here), समुज्जला-जाया-i.e., looked
(lit. became जाना) bright i.e., beamed with joy.

29. दिवसाणि तिणिण accusative of time. वसिडं-उपित्वा-
मुहपमुत्तजणे-Loc. absolute (for the motif here cf. note
on Pc. 33.145 above).

30. पहाए-प्रभाते (cf. Mar. पहाटे). ते-accu. pl. mas.
सद्. कटुण-करण ruefully, piteously (adv. modifying रोयइ.
Metre here does not require the nazal in कटुणं of J).
मयच्छी-मुगाशी (मयस्त अच्छीइ इव अच्छीडं जीए सा) fawn-
eyed one.

31. नम्मयं-The Narmadā (for another description
of the Narmada cf. Pc. 10 29-32). सुवित्पिण्ण-सुविस्तीर्णाम्
very expansive i.e., having a very wide and expan-
sive bed. चरमाय°-चरमाय < चक्रवाक (by syncope).

33. सगुनिय°-संसुमिण्हि मयरकच्छवमच्छेहि समुच्छलिया

विलुलिया य आवता जीए. ससुभिय < *संसुभित = संसुव्व disturbed;
 मयर-मकर crocodile; (cf. Mar. मगर); कच्छव-कच्छप tortoise
 (Mar. कासव). मच्छ-मत्स्य fish. समुच्छलिया-समुच्छलिताः
 (आवर्त्ताः) forced up (by the violent movements of the
 aquatic animals). विलुलिया-विलुलिताः (आवर्त्ताः) agitated,
 stirred up (for the same reason). तरल°-नरलेहितो तरगेहितो
 उम्भासिएहि (उद्भासितैः seen above i.e. rising above) जलहृदोहि
 विमुक्का सिक्कारा जीए त नम्मय. जलहृत्थि-जलहृत्तिन् ॥ water-
 monster resembling an elephant. मिक्कार-नीत्कार hissing
 sound (an onomatopoeic word). दोण्णि—द्वौ i.e. रामलक्ष्मणौ.

34. समुत्तिण्णा—समुत्तीर्णाः (i.e. °णौ) crossed. विज्जाट्ठि-
 विन्ध्याट्ठी—a forest in the विन्ध्य ranges. घण°-घण thickly
 growing. सावय-श्वायद wild animals. आइण्ण-आकीर्ण crowded
 with, full of.

35. वारिज्जन्ता—वार्यमाणाः (i.e. °णौ) Pres. parti. pass
 causal of वृ to keep back, ward off). गोव°-गोव-गोप cowherd.
 पहिअ-पथिक wayfarer. किंचुद्देसं-किंचि + उद्देसं (note the संवि).
 वहक्कता-व्यतिक्रान्ता (i.e. °न्तौ) traversed.

36. जणयत्तणया—सीता the daughter of Janaka. The
 superstition referred to in this verse and the following
 seems to be that if a crow parching on a कटुक tree to
 one's left begins to caw, it is an indication of an impending
 quarrel or struggle, and that if it caws parched on a
 क्षीर tree it portends success or victory in the near future.
 वामदिसावट्ठिओ—to be taken also with खीरखखे below. रिट्ठ-[दे]
 a crow (cf. DNm 7.6; PLN 67). It is commonly listed
 as a Deśi word though in fact it can be traced to रिट्ठ
 a bad omen (MW) hence undesirable, ominous. निवेएइ-

निवेदयति portends, foreshadows. The कलह that is said to be foreshadowed here has a reference to the fight of राम and लक्ष्मण with the काकोनद म्लेच्छs led by रुद्रभूति.

37. बाहर-वि + आ + हर to cry aloud, caw. परिकहेर = निवेष्ट above. महानिमित्त may be either science of omens or some work dealing with the omens and their interpretations. From Pc. 17.107ff, it appears that महानिमित्त refers to Astrology also. For the idea in the first line of this verse cf. खीरदुग्धममि य वासः वामत्यो वायमो चलयपवत्तो। वरभेरि-संसहो सिद्धी सिंघ पयासेन्ति Pc. 54.31.

38. योर्वतरं-स्तोकान्तरं (The reading of A and C येर्वतरं means the same). मसिबर्णं-मपिबर्णं black like ink.

39. मेच्छाण समावडिया—राम and लक्ष्मण rushed against the म्लेच्छs. तह-जह so-that. मग्गा-भग्नाः were defeated, put to flight. अणारिया-अनार्याः the aborigines (graphically described in Pc. 27.32 f).

40. सो-*i.e.* the म्लेच्छ chief, रुद्रभूति. उवदिठओ-उरस्यिनः.

41. काकोनद-is the name of the tribe of the म्लेच्छs referred to here. Raviṣeṇa in this context gives काकोनद as the name of these म्लेच्छs. (मञ्जति of J is an obvious misprint.) भज्जन्ति pass. भज्ज. सयलपत्तिवेनु-Loc. for Instr.

42. उत्तरण्ठ-उत्तुण्वन् or उत्तुणत् or उत्तरत्-spreading up, pouring in. पाउसे व्व घणवद-as a multitude of clouds spreads about in the sky. वद probably < वृद (see II.VIII. 1.53 and 2.79 which treat वृद as = तत्सम word where as an exception र् is retained). रुद्ध-रुद्ध angry, wrath. वलइय-वलितं bent (a denominative from वलय = ring. Cp. पयाहिनेउ (प्रदक्षिणयितु) from पयाहिणा (प्रदक्षिणा).

43. अप्फालियं-आस्फालितं=twanged. सरोसं *adv.* modifying अप्फालिय. जेण=whereby.

44. सभत-संभ्रात confused, nonplussed. सयपडंत°-सय in this cpd seems to be the denazalised word सयं=स्वयं (*adv.* meaning naturally, of itself, automatically). The idea is that the soldiers of रुद्रभूति were frightened at the violent attack of रुद्रमण, so much so that their weapons dropped down automatically, and they took to their heels. The *v.l.* of B means much the same, with the difference that instead of the weapons dropping down automatically, the soldiers dropped them down. मिच्छसामन्तो is मिच्छो सामन्तो (a कर्मधारय) i.e. रुद्रभूति who was another vassal of king सिंहोदर. रुद्रभूति was the son of a Brahmin of कौशाम्बी named वैश्वानर (and his wife प्रतिसंध्या as Raviṣeṇa tells us : cf. RPP 34.78).

45. कोसबीए-कोसबी-कौशाम्बी was the capital of the वत्स country in ancient India. It is said to have been founded by कुशव, son of कुश (cf. Rāmāyaṇa, Bālakāṇḍa, 82.6). It is identified with modern Kosam, a village on the Jumna, 30 miles SW of Allahabad Fa Hian, the Chinese traveller locates it 13 yojanas NW of the Deer Park (Modern Sāranath near Benares). वेसाणल = properly वेसानर as shown by A and C., and वेसानर in Sk. वैश्वानर which is = name of Agni. Here it is the proper name of the Brahmin. पद्मभक्ता-पतिभक्ता meaning devoted to her husband. Loyal Raviṣeṇa has प्रतिसंध्या as the name of her mother in the same context (cf. RPP. 34.78) तीए कुच्छिमभूजो is a सापेक्ष cpd for तत्कुच्छि°.

46. बालपमूर्द्धा is the same as Sk. बाल्यात् प्रभृति, since childhood (बाल here being equal to बाल्य). Note this peculiar formation in which the ablative termination is shifted from बाल to पमूर्द्ध (पमूर्द्ध being an *adv.* here cannot have any case suffix, and बाल in this idiom is usually put in the ablative case). The reading of B बालपमूर्द्ध अ = बाल्य-प्रभृति च improves this solecism a little—सूलाए निरोविओ-सूलाया निरोपितः *i.e.* आरोपितः (as the usual idiom would have it) was fixed on a stake, impaled. सूला-सूला (f. MW) a stake for impaling criminals. भेत्तु—(*inf.* of भिद्) in order to rend asunder, to break.

47. तहि संतो-तत्र सन् being there *i.e.* on the stake or on the execution ground. विमोद्धो-विमोचितः was set free (p.p.p. caus. वि + मुच् to release).

48. एतियम्मि काले-एतावति काले standing here for एतावतं कालं meaning 'upto this time.' दिद्विगोचर-दृष्टिगोचर range of sight असमत्वा *etc.* *i.e.*, they were unable to hold their own before me in battles.

49. निराणुकपो—निरनुकपः (note the irregular lengthening of अ in अनुकपा in this cpd : cf. निराणार for निराणार *etc.*). लहु-लघु quickly.

50. कियालु-कपालु-kind, (किया < कृपा cf. Mr. कीव). जइ करेह मोएहि.... Note here the discord of number (करेह, being Imp. 2nd pers. pl. and मोएहि sing.). The Ms B improves the text of J by removing the discord of number.

51. परं संमाण कुणइ—does him great honour. से Gen. sing. तद् masc.

52. पउमसयासं—पयसकाशं near Rāma. पुणो पुणो पससतो—praising again and again (of course Pauma, understood). Supply an इति after the 2nd line : which means : 'ज (that) अह्य (I, वालिखिल्ल) बंधणाओ मुक्को (am released from the thralldom of the म्लेच्छs), (तं खलु) तुम्ह (रामलक्ष्मणाण) पसाएणं (जेव्व)

53. इट्ठयणसमागम लहसु—राम says to वालिखिल्ल that ere long he would meet his dear ones; and that he would understand what he (राम) means to say when he would set out for his capital. The reading of A, B and C is preferable to the present one as it makes a clear sense.

54. चलिओ etc.—see the trans. Or more naturally the verse may be thus construed—(तओ) पणइ काळण वालिखिल्लो चलिओ पउमो य मेच्छाहिबई रहमूई (=मेच्छाहिबई रहमूई) धमे ठविय पहेणं वच्चइ.

55. धूयवद्—the capital of the कूयवद् country where Rāma and Lakṣmaṇa are sojourning at present en route to Daṇḍakāranya उग्घुट्ठ-उद्घुष्ट shouted out (Pc. 33 148) वदिजगं—वदि—bard; जयसद्—the cry of victory

56. चिरविप्पं—चिरेण विप्पओगेण दुहिया afflicted by a long separation (from her father) दुहिय < *vedic* दुधित meaning, troubled, perplexed, hence afflicted (fr. √दुध् IP). Usually दुहिय = derived from दुसित (>दुसित > *दुसित) on the analogy of सुहिय < सुसित. उत्तमगे परिचुविवा—उत्तमागे परिचुविता i.e. was kissed by her father, on the forehead. धूया—daughter, Sk. दुहितृ—(cf. Zend : *dughter*) = दुहिता. Can धूया be derived from दुहिता in the following way?—दुहिता > *दुहृता (by vowel attraction as in उच्छु < इक्षु) > *द् + हृता i.e. *धृता (by loss of vowel, here उ) > धूया.

57. पुलङ्गमु अंगेमु—Loc. for Instr. सनेहं-स + नेहं = सस्नेह
adv. affectionately. सनायरा—स + नायरा = स + नागरः (नागर a
citizen).

58. आहरण°—Loc. for Instr.

59. पयट्टो—प्रवृत्तः started, set out. मुहं रमड—*i.e.* passed his
time happily. (मुहं—*adv.*). धीर—wise man. विचेष्टित—विचेष्टित—
demeanour. विमल—spotless (punningly referring to the
author), l. 4 may be interpreted variously :—

(1) समवा = स-संवाः full of awe; पडम-पद्म *i.e.* राम. The
idea here is that many other non-Jain kings like सिंहोदर
and रत्नमूर्ति who had been hostile to Rāma (and Lakṣmaṇa)
and their partisans, now were struck with awe (संवाः) at
hearing his valourous deeds and became his constant
admirers (Cp. Raviṣeṇa सिंहोदरोऽपि प्रतिपन्नपारः स्नेहं ससम्मान-
मलषकार ॥ RPP 31.103 ed.)

(2) The words समवा and पडम, we suspect, contain
a pun : मसवा = मसांवा. (moons *ref.* kings like सिंहोदर and
others) and पडम = पद्म (lotus *ref.* Rāma). The idea in
this case then would be as follows :—

Ordinarily lotuses (पद्मानि—here not necessarily day
lotuses) are delighted and bloom forth at the rise of
the moon. Here the moons in the form of सिंहोदर etc. are
said to have given delight to the single lotus *i.e.* Rāma,
by their obedience to and admiration for Rāma. In
this interpretation, however, the usual poetic convention
of one moon causing to bloom many lotuses appears to
be inverted in that the present passage would represent
many moons as delighting one lotus

Canto 35

The Narrative of Kapila

Crossing the Narmadā and the Vindhya, Rāma and party now get to अरुणग्राम a village situated in the territory through which runs the Tapti.

1. पाविया < *प्राविता: < प्राप्ता. reached, came to. तावी-तापी the river Tapti.

2. वञ्चन्ताणुहेसो etc. = वञ्चताण + उहेसो etc. जाओ-जातः became i.e.—they found themselves in a waterless forest. अइगाढं-अतिगाढं (adv.) very much, excessively. तण्ह समुब्बह-तुप्पा समुब्बह् to feel or become thirsty.

3. वि is used here as an expletive. सूसइ—शुप्यति dries, gets dry, is parched. तणू—तनुः m and f. or sometimes तनू f. here used in the neuter gender; the normal form again of तणू should be तणु, which is here denazalised and has its final vowel lengthened, evidently for the sake of metre. समाणेह—*pluralis majestis* (Imp. 2nd pers. pl.)

4. हत्याव°—हत्येण अवलंबिओ करो जीए i.e. who was supported (held) by hand by Rāma. पियसु—Imp. 2nd pers. sing. of पा (पिय < पिब्) to drink.

5. एव = एवं. सणियं सणियं-शनैः शनैः slowly and gradually (सणियं adv. may be derived from *शनिकं probably from *शनि or शन both meaning slow moving (Ref. MW under शन and शनि). कविल-कपिल was a Brahmin who maintained a perpetual sacred fire in his family (आहियग्नि-आहिताग्नि), a sacrificer : (dissolve आहिओ अग्नी जेणं सो आहियग्नी or अग्नि-आहिओ, analogous to the Sanskrit compound अग्न्याहित in addition to आहिताग्नि). We

against the metre of this stanza. कक्कडच्छीओ—ककराक्षिकः hard-eyed *i.e.* hideous-eyed (कक्कड < ककर with a change of -र्- to -ङ्-; ककर hard, harsh). कडच्छीओ, J's probable emendation would be कटाक्षितः *i.e.* leered at by people (MW).

8. ते & सनिविट्ठा acc. pl. वभणी acc. sg. for usual वंभणि.

9. पहरेणु° read पहरेणुमइलचलणा मइल = मलिन dusty, soiled (see H. VIII. 2.138). Insert in the translation, the translation of this cpd, 'with your feet soiled by the dust of the road.' उवहणह—Imp. 2nd pass. pl. उव + हण to spoil, defile, render impure. निफिडह—Imp 2nd pl नि (निस्) + फिड (स्फिड्) to get out.

10. दुव्वयण°—दुव्वयणाडं जेव्व अग्गिणो निवहो. रणं व etc. a meagre simile—(व and जहा in this simile are tautologous).

11. Construe : जत्थ हरिणेषु (*i.e.* हरिणेहि) समयं सच्छदो (वट्ठइ, अत्थि), जहिं य, सामिय, एरिसाणि दुव्वयणाइ न सुव्वति, (तत्थ) जडवीसु वामो वर. सच्छदो—स्वच्छद free will, choice or freedom of movement and action. सुव्वति = भूयन्ते (passive from सु, सुण (सुव्व and sometimes सुम्म being the passive base of the root). दुव्वयणाडं = दुव्वयणाइ abusive, harsh words (दुव्वयण = दु (दुर्) + वयण (वचन) or दुव्वयण may be analogous to सुव्वयण).

12. वडुओ—वटुक. *lit.* a boy, a bad boy or a stupid fellow, a blockhead (cp. वाणक्यवटुक in the *Mudrārākṣasa*). भणइ—obj. being Rāma and party.

13. फहस—परुष harsh (due to aspiration, cp. H.VIII. 1.232). अहोमुह *either adj.* to विष्ण (cp the reading of B here) *or adv.* to भामई. भामई = भामइ (lengthening of इ, for metre) = भामयति caus. of भम्.

14. भणिओ subj. लखणो. जुत्तं—युक्तं proper. भेल्लेहि Imp. 2nd sing. भेल्ल which has been taken to be a Deśi substitute for मुच्; see H. VIII. 4.91; cp. Guj. मेळवुं to leave, let go). पावं वयसस्स आमूलं is a good saying. आमूल means simply मूलं (आ being prefixed to मूलं for the sake of metre; the word आमूल is often used by Vimalasāgri in the Pc.).

15. समणा—श्रमणा. ascetics *i.e.*, those who exert themselves in spiritual matter (cf. हरिमद्र's gloss on stz. 48 of मद्रबाहु's निर्युक्ति on the दशवैकालिकमूत्र.—श्राम्यतीति श्रमणः; श्राम्यतीति तपस्यतीति—प्रज्ञयादिवसादारभ्य सकलसावद्योगविरतो गुरुप-देशाद् अनशनादि यथाशक्त्या आश्रानोपरमात् तपश्चरतीति—, उक्तं च

यः समः सर्वमूतेषु त्रसेषु स्थावरेषु च ।

तपश्चरति क्षुद्धात्मा श्रमणोऽसौ प्रकीर्तितः॥

गोपसु—J's text printed separately as गो पसु इत्थी has been properly given here together as one compound (*viz.* a द्व). इत्थी < *इत्थी (by prothesis) for स्त्री. H. VIII.2.180 Urdu *istre* and *istire*, Sindhi and Singhalese *istre* are connected with this word. बुद्ध—बूढ (cp. Hindi बुढ़ा).

16. निगगो—Note the discrepancy between निगगो (sing.) and सोमिस्ती राहवो etc. (which should properly expect the plural निगगया corresponding well with वच्चति. निगगया, the variant of B therefore is preferable here).

17. कूल—bank. गिरनई—a mountain river. अरण्यवासमि निवसामि = (i) अरण्यमि निवसामि (वास in अरण्य° being obviously redundant as निवसामि already includes the sense of वास 'residence'); or (ii) अरण्यवासमि = अरण्यपार्श्वे in the vicinity of a forest; (iii) with the reading of B, the first line would mean "I would rather court death on the

banks of mountain rivers while living in a forest, etc " वरं—न य (also वर—न or वरं—न उण) is an idiom meaning 'rather-than' (for the idea in this verse compare, वरं पर्वतदुर्गेषु भ्रातं वनचरैः सह । न मर्त्यजनसंपर्कः सुरेन्द्रभवनेष्वपि ॥ भर्तृहरि, नीतिसतक).

18. घणकाल—the rainy season. गज्जिमाइ°—गज्जिमा + आइ + सइ + आल (आइ—आदि etc. referring to the croaking of frogs, cries of peacocks, etc. which are heard at the advent of the rains. आल is a possessive (मत्वर्थ) suffix equal to Sk. वत्. चचल°—छडा (छटा) flash, streak (of lightning.) छडाल—cp. सडाल.

19. अधारिय < अधआरिय < अधकारित (by syncope). रविकिरण°—The order of the members of this cpd should rather be वयगयरविकिरणालोय i.e., वयगओ (disappeared) रविणो किरणानं आलोओ (light or sight) जमि तं (गयणं). यस्मिन्तेन —यपेता (मेघेन to be supplied) पलोट्टा—पर्यस्ता (H. VIII. 4 200) tossed about, flooded (cp Pc. 22.33; पलोट्ट < *प्रलो-ट्टित; can we connect पलोट्ट with प्रलुट्टित meaning rolling, heaving, tossing (like an ocean)? जह indicates an उत्प्रेक्षा (which is a कर्त्ताप्रेक्षा in the present case). पृहई < *पृथिवी < पृथिवी or पृथ्वी भरिय°—i.e., भरियाई कूवा सराई च जीए. भरिय < *भरित < भून (p p.p. भर < भू to fill).

20. निम्ममाणा—नि(ती)म्यमाना: pre. parti. of √डि (ती) म् 4th cl. to become wet (MW) निम्गोह (or sometimes नगोह) < न्यघोष a bunyan tree (so-called because it (i.e., its shoots) grows (रोहनि) down (न्यङ्) as it waters the word must have been first *न्यघोह cf. *निदाह > निदाप). निउल—vast, expansive. घण°—विघट < विघट probably, itself *

Prakritisation of) विकृत huge, of an unusual size. नञ्जद् etc. -is an उत्प्रेक्षा meaning that the big banyan tree, owing to its vast growth and ample shade resembled a spacious mansion.

21. सो should be here वाक्यालंकारे (like से), as there is no antecedent to it (सो = सतः in its place would have been better in the present context). दुमाहिवर्क-द्रुमाधिपति i.e., the genius of the tree. इमकण्ठ-इमकर्ण is his name. स्वामियं-स्वामिकं ref. the विनायक named पूतन in the next verse. गन्तुं-गत्वा. परित्त (n) परित्तं protection (fr. परि + त्त. The Pali word is the same). अह्यं गिहार उव्वासिओ-इमकर्ण means to complain to पूतन that he had to leave his house (viz., the banyan tree) in view of the great personalities of राम and party that had taken shelter under the banyan tree. It is a wellknown belief that men and gods of lesser greatness cannot reside together with personalities of superior merit and prowess).

22. अवहिविसण नाउं (cf. Pc. 21.6) अवहिविसय is अवधिविषय i.e., अवधिज्ञान. The word may be explained as अवधि. (मर्यादा) यस्य विषयस्य तद् अवधिविषय i.e., अवधिज्ञानं. अवधिज्ञान lit. Supernatural knowledge of limits (अवधि) i.e., of limited or circumscribe objects, as contrasted with the केवलज्ञान (absolute knowledge) which is unconditioned in every possible respect. It is the third of the five kinds of knowledge according to the Jains. अवधिज्ञान would stand between ordinary human knowledge (which is much too narrow in its extent) and the केवलज्ञान (for a detailed note on अवधिज्ञान, read Dr. P. L. Vaidya's note on उवसायदसाओ, section 74). नाउं-ज्ञात्वा. हलहर°-According

to Jain mythology there are sixty-three great men (सत्ताकापुरुषs) classified as under:—

(I) 24 तीर्थंकरs, (II) 12 चक्रवर्तिनs, (III) ■ वासुदेवs, or नारायणs (IV) 9 बलदेवs, (or हलधरs) and (V) 9 प्रतिवासुदेवs (or प्रतिनारायणs) लक्ष्मण, राम (पद्म) and रावण are respectively the 8th नारायण, बलदेव and प्रतिनारायण (vide Outlines of Jainism by J. L. Jaini, p. 126).

तुरियवेगा—should be taken as ablative sing. त्वरितवेगात् = °वेगेन (the reading of A II viz. तुरियवेगो 'of great speed' is better and more precise than तुरियवेगा), दिग्गम-विनायक a class of divine beings or यक्षs (Dr. Ghatge suggests that 'विनायक' is the same as विद्याधर derived from वि (sky) नायक (lord, master). पूषण is पूतन the name of the विनायक (cf Raviçenā, अचीद्वरश्च यक्षाणा...पूतनसंज्ञकः, RPP. 85.43).

23. Construe—ताण (i.e., रामलक्ष्मणाण) पभावेण (due to their supernatural prowess) (ताण) दच्छलेण (य); तेण (i.e., दिग्गमणेन पूषणेन) तहि (एगा) नयरी etc. निम्मिया.

24. तत्थेव i.e., Under the bunyan tree (as they believed), but really in the mansion created by पूतन). पाहाउय°—पाहाउय < *प्राभानूक fr *प्रभातु = प्रभान dawn. Psv equates पाहाउय safely with पाभाइय = प्राभातिव, pertaining to the dawn तूली°—तूलीमु निमण्णाइ अगाद जेमि ते; तूली cotton mattress; निमण्ण resting. The idea in this stanza is that Rūma and party slept under the bunyan tree in the forest but to their surprise, found themselves, next dawn, resting on cosy beds in a mansion in the midst of a city.

25. देहद्वन्द्वम्—देह + द्वन्द्वम् materials of bodily comforts. (cf. Pc. 722 etc.) धनदुर्गे-वनदुर्गे *i.e.*, Alakā, the magnificent city of Kubera, the god of wealth. पञ्चम्या-द्वन्द्वम्, actual.

26. रामन्त *i.e.*, रामन्त वए or रामन्त = रामाय for the sake of राम, जेन—तेन because—therefore.

27. तो मगध गणाधिपति—Note that the story of Padma was first narrated on earth by महावीर and that thereafter इन्द्रभूति narrated it to king श्रेणिक of मगध. गणाधिपति—गणाधिनति is इन्द्रभूति गौत्रम् the seniormost of the eleven disciples of महावीर. (गण means an assemblage of monks, and गणधर its head, hence a pontiff). सेणिय—श्रेणिक king of ancient मगध identified with king बिबिसार. मूरुगमे—मूर + उगमे—at sunrise. पयट्टो = प्रवृत्तः set out. दग्धहस्तो—दर्भहस्तः or better still, दर्भद-हस्त (following Raviṣeṇa Pp. 85.54.. दात्रहस्त) दर्भद (fr. दर्भ + $\sqrt{\text{दा}}$ 2 cl P to cut) means the same as Sk. दात्र a sickle, cythe अरणमि means अरण here. *i.e.*, Loc. for Accu.

28. घरा°—घर + आपण (shops, market) + समिद्धा. तलाव-तडाग lake, pond.

29. पुष्पाणु°—पुष्प (पुण्य) + अनुभाव (अनुभाव, greatness, prowess). For the idea in this verse cf. ...तोयैः पुष्पैर्हविष दिवःकालिमतु खण्डमेक । पूर्वमेव, ३०.

30. होज्ज potential 3rd pers. sing. हु to be मुद्रिणो (also मिमिणो, मुद्रिणो and सिमिणो) = स्वप्न dream. माया—jugglery, magic. पडत्ता—प्रयुक्ता employed. विताहिय वस्तु—The eye that is affected by bile, one of the three humours in a body (the other two being वफ and वात). १००

have attained Omniscience (देवलज्ञान) but have not yet discarded the last vestments of human body. विपरीत-विपरीत i. e., जो अरहन्ताणं विमुद्धभावेण नमोवकारं न कुणइ सो.

38. जिणघम्मो—जिणघम्मे उज्जय मण जस्म सो, उज्जय-उत्तं bent on. पूदज्जइ-पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं युइं पउंजतो-युइं पउंज an idiom meaning to praise (युइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (or साहू may be, as usual, taken for साहुं). अरहन्तदेसिय-*preached* (देसिय < *देसित < दिष्ट) by the अहंत्स. समणो वि i. e., one of the Śramanas in the temple (or the Śramana whom Kapila asked about the अरहन्तदेसिय घम्म). अणुमया²-अणुमयाणं आमुद, आमुलं = मूल as in पाव मयसस्म आमुलं Pc. 35. 14 above (for a similar compound see Pc. 63. 62 बहुविहरोयामूलं etc.).

41. दिवधरो—द्विधवरः. गिह्ममणुविण्णं = गिरह्याणुविण्णं (म being inserted for the sake of euphony). अणुविण्णं < अनुवीर्णं practised, observed as a vow (वीर्णं from the root वृद्).

42. अमणादय—अमणाविन hungry (*lit.* one tormented by hunger (अमणाया). तिसिअ-तृपिन (ppp of तिम < तृप् 4 p. to be thirsty) माहूव-Vocative of माहू an irregular base of माहू, see note on Pc. 23. 30 above).

43. एव—एवं (cf. Guj. एव). परिओम²—the order of the members of the cpd. should be अनियमितपरिओमो

44. परिट्ठ—प्रहृष्ट delighted. अदिट्ठपुज्—पुज् अदिट्ठ. गुय < गुण p p p. गु < श्रु to hear. गुरयम्म²-गुरुणो घम्मग्ग गदग्गं (cense, all-in-all).

(पित्ताहित) may thus mean jaundiced. (The usual idiom would have पित्ताहय = पित्ताहतं cf. पश्यति पित्तोपहत-शशिशुभरं संस्रमपि पीतम्). व in this stz. is = वा, or.

31. महिलिया = महिला + इया (= Sk इका, इक being a स्वार्य suffix). एस पुरी = एसा पुरी (एसा being shortened to एस for the sake of metre).

33. जहिच्छिय—जहा + इच्छियं (< *इच्छितं = इष्टं) as much as desired. पडिभण to reply to. तद्दरिसणो—दरिसण < दर्शन (by स्वरभक्ति).

34. सुनामा is the proper name of the यक्षिणी. (Ms. A and B read the name as सुजामा (सुयामा), we cannot say if there is an orthographical confusion between ज of A and ञ and न of J. Raviṣena's 'सुमाया' seems to be a more natural name) पेच्छसी—metrical lengthening of पेच्छसि.

35. सीह < सिंह the loss of the nazal of सि is compensated duly by the lengthening of the short इ in it). वेयाल°—वेयाला दिय विहीसिएरि पुरिसेहि. विहीसिय < *विभीषिक < विभीषक (frightening, terrifying)—due to vowel attraction as in उच्छु < इक्षु etc.. वेयाल-वेताल goblin. रक्खिज्जते-रदयन्ते the usual Pk. form being रक्खिज्जन्ति as is properly shown by Ms B) तिण्णि दारा-त्रीणि द्वाराणि the three doors i.e., to the North, the West and the South.

36. धय°—घएहि पडायाहि च कया सोहा जस्स तं; धय-ध्वज a banner, पडाया-पताका flag

37. अरुहत—अहंतु venerable Jain prophet, the word is really the pre. part. of the root अह्न् to deserve (worship and respect) but variously and fancifully explained by Jain commentators. The अहंतुs are embodied souls that

have attained Omniscience (देवलज्ञान) but have not yet discarded the last vestments of human body. विवरीत-विपरीत *i. e.*, जो बरहताणं विमुद्धभावेणं नमोवकार न कुणइ सो.

38. जिणयम्म^०—जिणयम्मे उज्जयं मणं जस्स सो, उज्जय-उद्यतं bent on. पूइज्जइ-पूज्यते (pass. पूय < पूज् to worship, respect, honour.)

39. वयणमिणं in the text should be read as वयणमियं पुइं पउंजतो—पुइं पउंज an idiom meaning to praise (पुइ < स्तुति).

40. साहू acc. pl. probably referring to the many monks residing in the shrine (or साहू may be, as usual, taken for साहुं). अरहंतदेसिय—preached (देसिय < *देशित < दिष्ट) by the अहंतस्. समणो वि *i. e.*, one of the Śramanas in the temple (or the Śramana whom Kapila asked about the अरहंतदेसिय धम्म). अणुव्वया^०—अणुव्वयाणं आमूल. आमूल = मूल as in पावं अयसस्स आमूलं Pc. 35. 14 above (for a similar compound see Pc. 63. 02 बह्विहरोपामूलं etc.).

41. दियवरो—द्विजवरः. गिहत्थमणुचिण्ण^० = गिहत्थाणुचिण्णं (म being inserted for the sake of euphony). अणुचिण्ण < अनुचीर्णं practised, observed as a vow (चीर्ण from the root चर्).

42. अमणाइय—अगनायिन hungry (*lit.* one tormented by hunger (अगनाया). तिसिज-तृपिन (ppp of तिम < तृप् 4 p. to be thirsty) साहव—Vocative of साहव an irregular base of साहु, see note on Pc. 23. 30 above).

43. एव—एव (cf. Guj. एम). परिओम^०—the order of the members of the cpd. should be जणिमहिंयपरिओमो.

44. पहिट्ठ—प्रहृष्ट delighted. अदिट्ठपुव्वं—पुव्व अदिट्ठ. सुवं < धुन p p p. सु < धु to hear. गुरयम्म^०—गुरुणो धम्मस्स सव्वम्मं (essence, all-in-all).

45. समिहाहेउं—*adv.* समिपाहेतुं usually in Sk. समिवाहेतोः पुरी—i.e., रामपुरी.

46. परिपुच्छिद्या°—पुच्छिद्य < *पृच्छित < पृष्ट ppp पृच्छ् < प्रच्छ् to ask. सावय-आवक a Jain lay-devotee. किलाण°—किल + वषंतयं (किल, so they say—).

47. सनियासे—संनिकासे in the vicinity of i.e., from दुल्लहलंभो—दुलंभलंभः a rare acquisition (लंभ m. from the root लम् to obtain, find).

48. मुसम्मा—मुसमा the name of the wife of Kapila (मुसामा of B is the same as सुसम्मा while सुसोमा of A and C would be a different name सुसोम्या or सुसोमा). तुमे-स्वया cp Guj. तमे) गहिजो—accepted, adopted, same as पट्टिवन्न-प्रतिपन्न.

49. फानुयदानं—प्रानुयदान pure gifts (प्रामुक, प्रगताः असवः जीवा. यस्मात् तत्). The loss of र in प्र is compensated by the aspiration of प to फ) सयकालं—either fr. सततकालं (by syncope or fr. सदाकाल (by shortening of the long vowel in दा). सयकालं means always, at all times. नमसिदध्वो—pot. part. of नमस-नमस् to pay homage to. पयसेणं—प्रयत्नेन—zealously (lit. with effort).

50. भुंज to enjoy (Sk. भुज् 7 Atm.). सोक्खं < सौख्यं. कुरव-कुरु (cf. साहव, गुरव above). उत्तरकुह—It is a region which according to Jain cosmography, lies between the mountains गघमादन and माल्यवान् to the North of the Mt. मेरु (or मंदर) which is the centre (नाभि) of the जवूदीप Along with the देवकुह* etc. it is said to be a भोगभूमि i.e. a region of eternal beatitude. (For a graphic description of the भोगभूमि read Pc. 102.111-126). लभिहिंसि—Fut

2nd pers. sing. लब्ध् to obtain. निव्याण—निर्वाण or मोक्ष is the stage of absolute freedom from the cycle of births and deaths of a जीव (individual) and connotes final emancipation from the mundane matter (संसार) and union with perfect calm and eternal happiness of the highest order, अप्रुत्तर ढाण—the highest (अप्रुत्तर *lit.* than that which nothing higher exists) state (ढाण—स्थान).

51. मागारयम्म°—See note on Pc 33.52 above. वमणी = वंमणि. पडमदलच्छी—Voc. of पडमदलच्छी (पडमस्स दादाइ विप मच्छीइ जीए) *ref.* to the wife of Kapila. The reading of B would be an *adj.* to पडमं. Our reading is corroborated by Itaviṣeṇa 35.121 f.

52. विण्मूक्क—devoid of (*i. e.* रहित). निरुत्तं—indeclinable meaning, without any doubt. निरुत्त is said to be a Deśi word, but it can be derived safely from निरुत्तं = निर्गतम् उवजात् (घचनात्). निर and निरुत्तउ = निरुत्तं (II Kumārpīlācarita, 8.15, 17 and 75).

53. वमणी=वंमणि as inst. 51 above. कण्डय—कण्डक basket.

54. फडा°—should be विमालफडिल्ले (Acc. pl. इल्ल a possessive suffix). दादा°—should be विपराददादाबीहणए. विगराल—विहराल (cf. Mar. विनाट्ट) fierce. दादा—दंष्ट्रा jaws. (see Woolner § 63 for this word). बीहणअ—बीहणक hideous, frightful (the Sk. root भी is substituted in Pk. by भा and बीह—*ref.* II. VIII. 4. 53).

55. महानमोस्सर is the great salutation to the five Dignitaries; see:—

इनमो धरहाण निदान नमो मित्र उवगयाणं।

आर्याग्निउवगयाण नमो मजा मय्यगाएण (Pc. 80.63)

56. लोघधम्म—the profane religion. अहिय-अहितं un-wholesome. जिण°—जिण + सासन (शासन Law, Religion) + उज्जय. सपइज्जीए etc.—this means संपद वट्टताण, अतीए (भूयाण) भविस्साणं जिणाणं च नमो—'Bow be to the Jinas, past, present and those that are yet to be.' According to Jain mythology 24 तीर्थंकर (or जिन्स) are born in each of the three ages viz, the past, the present and the future (Ref. 'Indian Sect. of the Jains' p. 61, by Dr. Buhler).

57. It is necessary to omit तहा or महा (in महा°) for the sake of metre. The reading of A seems to be genuine in view of Pc. 102.111 पंचसु पंचसु पचसु मरहेरवणसु तहं विदेहेसु । भणियाउ कम्मभूमी तीस पुण भोगभूमीओ ॥ The stanza makes a reference to the fifteen कर्मभूमि (or the regions of activity) so called because तीर्थंकर take their birth, proclaim धर्म and are beatified there. In contrast to these fifteen कर्मभूमि, the देवकुह, the उत्तरकुह, etc. are called भोगभूमि (or अकर्मभूमि)° cf. तत्त्वार्थसूत्र III. 16, भरतंरावतविदेहा-कर्मभूमयोऽन्यत्र देवकुहउत्तरकुहभ्य

58. विहीसिया—विभीषिका a terrific sight. बोलेउ—Abso. of बोल which is given as an आदेश for गम (See. H. VIII. 4.162). रामपुरी—°रि°

59. अन्तर-अभ्यंतर interior (cf Hindi भीतर) दावेन्तो—pr. parti caus दस् to See (cf. H. VIII. 4. 32 cf. Dialectical Mar दावणे). आलोवइ < *आलोकति = आलोकयति saw (note the वधुति here).

60. सुमरिओ < स्मृत (due to anaptixis). सुमरियं would have improved the syntax here. कवकस-ककंश harsh तइया < *तदिका < तदा मे = मया (cp. Guj. में.) सत्तो < शप्तः abused (शप् आक्रोशे).

61. तुरियो rather has the force of तुरियं here. मोक्षं वंभणी—(वंभणी = वंभणि). Kapila seems to be one of those who say आत्मानं मनसं रक्षेद् दारैरपि धनैरपि ! पलायतो—पलायमान fleeing. महाविज्र—शब्दापित or शब्दायित (p.p.p. of शब्दायम् or शब्दापम् denominative from शब्द) called, addressed.

62. चारिओ < *व्याहरिन्. < व्याहृत. meaning the same as महाविज्र above. नियतो—निवृत्तः returned. मर्हिथ कर—स्वस्ति कृ to hail, saying with folded hands, 'स्वस्ति भवद्भ्यः' or the like. पुष्पंजली either acc. pl. or acc. sing. = पुष्पंजलि.

64. पच्छन्नमहेसरो—some divinity in cognito. मि—अग्नि.

65. Kapila in the following verses tries to explain away his past discourteous behaviour to them by referring to similar cases of the past where even great personages like मनस्युमार were subjected to insulting treatment by the people as their identity was not known to them. परिह्वयान—abode (i.e., target) of insult (परिह्व). लोए डिई एसा—such is the way of the world.

66. अश्वविहूणो—अश्वेण विहूणो bereft of, destitute of wealth. विहूण = विहीन (by vocalic dissimilation) = विहीन ppp. वि + हा 3rd cl. to abandon). लहूओ—लहु-कः insignificant. For the idea in this verse cf. the oft-quoted Sanskrit verse.

दग्धानि वित्तं म नर. कुलीनः स पटितः म श्रुतिमान् गुणज. ।

म एव दग्धा म च दग्धनीय. सर्वे गुणाः वाचनमाश्रयन्ते ॥

67. This stanza is rather difficult of interpretation. We have offered a tentative translation of it, though we are not quite satisfied with it. Our translation is based on the following construction:—

जस्स (मणुस्सस्स) अहिंसा समुद्दिट्ठा, तस्स महत्थो (महो अत्थो) जसो य (होइ), धम्मो वि तस्स साहीणो होइ, अहिंसा वि समत्थो (समस्तः entire) धम्मो (होइ). According to this, the author tries to emphasise the greatness of Ahimsā which alone constitutes religion in its true sense. Another interpretation of the stanza may be suggested as follows:—

In this case construe —(लोए) तस्स (ref. to the person described in the above stz.) जसो य महत्थो, धम्मो वि तस्स साहीणो होइ; सो वि (having the force of तु here) धम्मो समत्थो (समर्थ) जस्स (emend जत्थ) अहिंसा समुद्दिट्ठा. Meaning thereby, “Worldly fame is his great possession and धर्म is said to yield itself to him (obviously on account of his riches); but that religion is powerful which prominently preaches *ahimsa*.”

The reading of B, however, considerably avoids the difficulty here. It would mean —And that wealth is commendable (पसत्थ-प्रशस्त) which is accompanied by (the observance of) the Law of the Householder. (Further) that is (real) religion where there is (preached) compassion and that is pure compassion which favours no *himsa* सा सुद्धमणे (?)—Can it be साज्जुभणा, असुभणा < * धज्जुभणा not harmful for सुभं हिंसायाम्.

४४. सनकुमारो—the 4th of the 12 चक्रवर्तिन्* of Jain Mythology. समतभरहवई—समनभरत्तपति the lord of the entire भरत continent. समत (सम् + अत) is a तत्सम word (see MW) meaning entire, complete. Why Psm calls it an अपभ्रंश word is not clear. दरिणणट्ठे = दरिणणट्ठं—दर्शनाथं. इहइ is metrical protraction of इह (cf. the reading इहयं of B).

भरह < *भरय = भरत one of the seven continents of the Jambu Dvīpa.

69. मवेग°—मवेगेण (disgust for the worldly existence) जणिमा कदणा (compassion for beings) जस्स. गेण्हित—absol = गृहीत्वा पावित्र्यो < *प्राप्तिः < प्राप्नः reached, got to.

70. पडिलाहिओ < *प्रदिलाम्भिन < प्रनिलम्भित served with alms (*lit.* made to receive alms). कयाइ—कयाचित् by a certain (lady). पडिया य etc. (Cf. Pc. 41.10). The poet here means to refer to the five miracles that take place on the auspicious occasion of the offering of pure alms to a person of spiritual eminence (here सनत्कुमार). Two of the five miracles are mentioned here (for the list of miracles see विवागमुप ed. Dr. P. L. Vaidya, para 206).

71. सुरत्तर°—सुरेहि नरेहि च महिया अच्चिया य. महिय respected अच्चिय adorned, worshipped. दढ°—दढ चरित्त जेसि. चरित्त—holy life. विसद—विषय country.

72. फरसाणि etc—supply वयणाणि. अविणय—अविनय immodesty. समह—Imp. 2nd pl. सम < सम् to forgive, pardon.

73. संघावइ—संस्थापयनि consoled, appeased. सममंण—मममंण in agitation, embarrassment. The second line involves a metrical flow called यत्तिमण occurring at सं). परिनिब्बुइ कुणइ = परिनिब्बुइ कुणइ (as is properly shown by Ms A and C) comforted.

74. फणय°—Loc. for Instr. साहम्मिओ—साधर्मिक co-religionist, a person belonging to the same faith as oneself. वाउं—इत्था. एहिओ < स्मरितः (p p.p. caus. स्म). .

(c) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दोषक. This contains the फलश्रुति of listening to the account of कविल. पद्यत्य—narrative (पदार्थ). उववास°—उववाम—उपवाम fast. विहायं—Psm gives this word as an अपभ्रंस word meaning विहित—विहित secured by or laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहित. विमलंगो—See note on Pc. 33.148.

75. ताहे—तदा. The word is a locative adverb probably from *ताह < *तदह (a कर्मधारय of तद् and अहन्).

76. जण°—जणस्स विम्हओ जम्हा. महाभोग—great prosperity. धिड कर—धृति कृ to find pleasure or satisfaction (MW), to feel at ease.

77. विहडिय°—(is कर्मधारय cpd.) विषटित + पतितं (cf. Mar. मोडके-तोडके).

78. वट्ठ—कष्ट—alas! निम्भच्छिया—निर्भत्सिता: rebuked, derided. अणज्जेण—correct to अलज्जेण. सल्ल—शल्य dart (सल्ल अवट्ठियं हियए—it rankles in my mind).

79. अट्ठारस°—is to be read as अट्ठारस य सहसा cf. Raviṣeṇa RPP. 35.191 'अष्टादश सहस्राणि धेनूना etc ' गेहिणी = गेहिणि. मोत्तं—मुक्त्वा relinquishing. नदवड्—नदपति The name of a monk (read by Ms A and C, as नदजड्—नदयति and given by Raviṣeṇa as नदमति). Kapila got initiation (दीक्षा) from नदवड्

80. बारसङ्कि तवो—Penance or austerities of twelve kinds. Six of these are said to be *interior or spiritual* (आंतरतपः) viz. (1) प्रायश्चित्त confession and expiation (2) विनय reverence (3) वैयावृत्य service, to the ascetics etc. (4) स्वाध्याय study of scriptures (5) ध्यान meditation and (6) व्युत्सर्ग absolute indifference to body and its needs. The remaining six are called *exterior or bodily austerities* (बाह्यतपः) viz. (1) अणशन—fasting (2) ऊनोदरिका—partial fasting (3) वृत्तिसक्षेप—limiting the food that one eats, with respect to द्रव्य, क्षेत्र, काल and भाव (4) रसत्याग—abstention from certain foodstuffs such as sugar, butter, milk and molasses (5) कायक्लेश—self-mortification and

(6) संलीनता—avoidance of temptation by a perfect control of the senses. (In this connection read Heart of Jainism pp. 163 ff.)

81. Metre is दोषक. This contains the फलश्रुति of listening to the account of कपिल. पद्य-*narrative* (पदार्थ). उववास^०—उववास—उपवास fast. विहाय—Psm gives this word as an अपभ्रंस word meaning विहिय—विहित secured by *or* laid down (prescribed) for the (observance of a thousand fasts. The word विहाय may however be said to be a case of vowel dissimilation in विहिय. विमलगो—See note on Pc. 33,148.
